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ABSTRACT

This publication summarizes proceedings of a working group session convened to discuss ways to encourage efforts of colleges and universities to increase the sense of community on their campuses. It is noted that the sense of community has been diluted over the years due to the great diversity of students, both racial and cultural, that now participate in postsecondary education. The participants consist of over 100 faculty and administrators from 80 public and independent postsecondary institutions in New York State as well as members of the staff of the New York State Education Department. The following sessions are summarized: (1) "Confronting Racial, Sexual, Religious, and Ethnic Conflict on Campus"; (2) "Legal Issues: Freedom of Speech and Academic Freedom"; (3) "Curriculum of Inclusion"; and (4) "Enhancing Community on Campus". Appendices include the conference agenda, the conference evaluation forms, the conference evaluation summary, 68 suggested readings on campus climate, and a list of conference registrants. (GLR)

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Campus Climate and The Search For Community Within Diversity

Proceedings April 22, 1991

The University of the State of New York
The State Education Department
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Campus Climate and The Search For Community Within Diversity

Proceedings April 22, 1991

The University of the State of New York
The State Education Department
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December 1991

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Foreword

Diversity enhances our lives and makes them richer; it can also, however, give rise to tension and prejudice. As the student bodies of New York's colleges have become increasingly diverse—with students coming from every race and cultural group and from many of the world's nations—colleges have reported a decreased sense of community on campus and an increased incidence of tension and even hostility.

The New York State Education Department supports the efforts of colleges and universities to develop a new sense of community on their campuses, based on the belief that when people come together on the common ground of intellectual pursuit, they enrich both their own lives and the society in which they live. In 1991, to encourage these efforts, the Department's Office of Excellence and Access sponsored a working session, Campus Climate and the Search for Community within Diversity. The session's costs were borne by the participants and by the speakers, who gave freely of their time and expertise. This publication summarizes the proceedings of that working session.

The proceedings was completed under the direction of Mike Van Ryn, Assistant Commissioner of the Office of Excellence and Access. Ann Marie Haase, of the Office of Excellence and Access, coordinated and managed the working session and drafted the document. Veronica Skinner, also of the Office of Excellence and Access, edited it. Collaboration and participation in the design, development, and review of the working session and proceedings was provided by the following: Jeanine L. Grinage, David Bowers, and Mary Frances Welch of the Division of Postsecondary Equity and Access Programs; Nancy Taylor Baumes of the Office of Excellence and Access; Nancy Willie-Schiff and Eric Braun of the Office of Postsecondary Planning; Larry Gray, Phyllis Pincher, and Tony Lofrumento of the Office of Continuing Education; and Joan Johnson of the Bureau of Doctoral Program Review. Shirley Gable and Jennifer Sutton, of the Office of Excellence and Access, assisted in the final production of the document.

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Proceedings

Welcoming Remarks

Donald J. Nolan
Deputy Commissioner
Office of Higher and Continuing Education
New York State Education Department

On behalf of the Board of Regents and the Education Department, it is my privilege to welcome you to "A Working Session on Campus Climate and the Search for Community Within Diversity." The session is concerned, in part, with a finding published by the Carnegie Foundation for the Advancement of Teaching in 1990, in its document entitled *Campus Life: In Search of Community*: over half of the college and university presidents across the nation expressed concern about the quality of the campus community (Table A-3). And, in part, this session is concerned with the issues surrounding the maintenance of a civil campus environment within a community marked by diversity.

There was a time when the college campus, at least in my perception and, I think, in fact, was considered to be a community in itself, removed from many of the problems of everyday life and, to a great extent, united in its commitment to teaching and learning. This sense of community also derived, in part, from a homogeneous student body. Thanks to the good efforts of many of the people in this room, the composition of the campus community has changed. It has a more diverse student body: women as well as men, people from a variety of racial and ethnic groups, and a growing number of resident aliens who bring with them different cultural patterns and expectations. Furthermore, many students today do not fully participate in campus life outside the classroom. Many traditional college-aged students are working or are married. Older students attend part-time and have primary interests and obligations which lie off campus. So it is not surprising that institutions of higher education are finding it difficult to achieve a sense of community on campus.

In 1989, the Commissioner's Advisory Council on Postsecondary Education emphasized the importance of this challenge. At the Council's suggestion, we did a review of community on college campuses throughout the State and reported the results in our Progress Report on the Statewide Plan. We found that 81 percent of the State's colleges and universities have made a formal effort to assess the quality of life on their campuses, and 89 percent of these schools have made changes on their campuses as a result of that assessment. Many institutions have increased security measures, have started victim assistance programs, and have offered programs on prevention of theft and violence that might occur on campuses. In addition, many institutions are working to educate their students, as well as their faculty and staff, about the nature of bias and harassment, sometimes working through special programs, sometimes through specific courses, and sometimes by infusing such awareness throughout the curriculum. Nearly three out of four New York State institutions of higher education have taken one or more of these actions.

Most of you know that many of these efforts to increase the quality of life on campuses are now mandated by law. It is a credit to higher education in New York that these actions were taken voluntarily by our institutions. My colleagues and I commend you for the efforts that you've been making and we are encouraging you to go even further. One way would be to formulate a campus policy on harassment. We recognize that is not an easy task, because such a policy must not violate the First Amendment. However, we know from some campuses' experiences that it can be done, and we encourage you to pursue that effort.

Above all, we encourage you to redouble your efforts to educate students about the society to which they belong. By understanding the diverse roots and elements of our society, students will better understand and appreciate others as well as themselves. Let us turn our campus diversity into an occasion for growth and, in the long run, into a cause for celebration.

I welcome you to what promises to be an interesting and challenging discussion of the issues.

Keynote Address
Diversity and Academe: The Challenge for Higher Education

H. Patrick Swygert
President, University at Albany
State University of New York

It really is a pleasure for me to be here, and I want to thank Mike Van Ryn very much for extending the invitation and making this opportunity available. I view this as an opportunity to introduce myself to you and, perhaps, in turn to get to know more about some of your concerns. Donald Nolan has indicated that we have only recently met. I had, of course, heard of him but had not had the opportunity to meet him. I knew a great deal about his reputation, and I think all of us in the State of New York are indeed fortunate to have a person of his stature, presence, and commitment among us, and I am sure you join me in that sentiment.

This past weekend, The University at Albany hosted an important conference in the history of nonfiction writing in the United States. The University, the New York State Writers Institute, the *New York Times* Company, and the *Times Union* held a symposium featuring 36 writers, editors, and publishers of the first order in the field of nonfiction writing. The title of the conference was "Telling the Truth"; and, as you might imagine, after three days with persons such as Norman Mailer, Gay Talese, Ken Auletta, Jim Fallows, Rebecca Sinkler, Nick Lemann, Juan Williams, and Elijah Anderson, what evolved was a new definition of the conference itself, namely "Telling Some of the Truth." A number of speakers indicated that perhaps we should from time to time take one step back and observe from that distance our shared experience and maybe bring a small degree of humility to that enterprise. I took that as a way of saying that perhaps the next conference will be entitled "Telling Some of the Truth Some of the Time."

One of the questions within American fiction and nonfiction, as you know, is what is indeed the truth and how does one capture the truth? Norman Mailer, who has attained international notoriety in both the fiction and nonfiction genres, seemed to suggest rather forcefully that, indeed, if there is a way to capture the truth, fiction is the way because, unlike nonfiction writing or reporting, in fiction the writer begins and does not know where he is going to end. In that existential experience, he said, one transcends the mundane and reaches a higher plateau of consciousness, and presumably that leads to truth.

Looking at our agenda for today, I think that if we are able to manage all of these important panels, we too might have a transcendental experience by the end of the day. But I think it might also be helpful to consider one of the lessons from the writers' conference, namely the notion of taking a step back and looking at our experiences and perhaps our own ambitions.

Thus, while the ostensible title of my speech is "Diversity on Campus—The Challenge for Academe," perhaps it might be better titled "Some of the Issues Involving Diversity on Some Campuses and Some of the Challenges and Perhaps One or Two Responses to Those Challenges." That is about as much humility as I can muster before noon; so everything else will be put to you in the context of my usual absolutism.

I come from a university that is almost exactly twice the size, at least in population, as the University at Albany. Temple University has a population of 34,000 students, while at Albany, we have a population of 17,000 students, and the faculties break out along the same proportional lines. Nevertheless, the issues are very, very consistent on both campuses. I suspect, regardless of size and place, the issues of diversity are common to most of us.

I would like to speak to the questions as they relate principally to the undergraduate experience and leave the issues involving graduate and professional students, faculty, and administrators to some of your panels. In regard to the undergraduate experience, it is important that we own up to a number of issues that are far too often not discussed in this environment—or any other environment.

One observation that occurs to me—and I am sure it has occurred to you during the course of your work—is that in spite of our best efforts, in spite of what we would like to think and believe, most of the students who come to us, certainly most of the students at the University at Albany, come from what used to be called (and we do not hear this word very often anymore) segregated neighborhoods and segre-

gated schools. I would suggest that you look at the data as it relates to neighborhood integration in the State of New York. Look at the data to the extent that one can discern what that data is, as it relates to social integration in the State of New York, and you, too, will conclude that the word "segregation" continues to apply. Not segregation de jure, but segregation de facto.

In one sentence, we have introduced two words that have largely dropped out of our lexicon, "segregation" and "integration." Recently, I had occasion to speak to 125 students at the University in a lecture hall. A member of our faculty asked me to give a lecture, and he accomplished a number of things in doing so. First, I had the opportunity to go one-on-one or, if you will, one-on-125 with an undergraduate population. He also got the message to me that this is what a 125-student lecture hall looks like.

But in the course of my discussion, I happened to use the word "integration." The class reaction: "What is he talking about and what does that have to do with anything?"

It was not too long ago that, as undergraduate students, my generation was largely propelled by what to us was one simple and compelling statement of the American Dream, and it was wound up in something called integration. Indeed, the NAACP Legal Defense Fund and private plaintiffs and government agencies for years litigated the issue of integration. There was a broad consensus as to what integration meant and what it could mean for society. We were all wed to the notion of integration, as opposed to segregation.

But when I lectured the other day, I said that in 1954, in *Brown vs. Board of Education*, the Supreme Court said not only that purposely segregated schools—schools segregated by policy of the local authorities—were unconstitutional, but that young people in those schools were not being given the full experience they were entitled to receive, and that segregated education was poor education.

Most of us, I think, said that not only was it constitutionally correct, but it made sense; and we had an instinctive feeling that it made sense. As Justice Frankfurter used to say, when you examine the Constitution and its application to the difficult questions that come before the Supreme Court, ask yourself what makes sense and what is fair, what makes sense and what is fair as an American? That is a pretty good guide when you look at Constitutional questions, certainly as they relate to individual and group rights. We thought segregation was not fair, and it did not make any educational sense; that integration was fair and it did make sense.

The reaction of the young people in that lecture hall, however, again was no reaction, and then something occurred to me. The students, to whom I was speaking to describe integration, were totally disconnected from that experience. These students were totally disconnected for lots of reasons. One, as a practical matter, is that very few public school districts in the State of New York, I am willing to assert, and certainly in Pennsylvania, where I am far more comfortable with this assertion, teach political and civil rights history in the public schools. If it does happen in Pennsylvania schools, it is an episodic and ad hoc experience, depending upon the interest of a particular instructor. In addition, over the last decade, the notion of integration has simply dropped out of the lexicon. It is simply no longer used, or is rarely used, in public discourse. This morning is no exception. We now talk in a different language, using different words. The words are different, perhaps the meaning is different as well.

One of the challenges that I put to the young people in that classroom was, "You have got to come up with your own words for going beyond what we meant by 'integration,' because you are decidedly in a post-integration community."

Let me give one concrete example. I attended Howard University as an undergraduate and Howard University Law School. When I applied to Howard University Law School in 1964, to the best of my knowledge there were no African Americans enrolled at the law schools at American University, Catholic University, or George Washington University. There was one part-time evening division African American law student at Georgetown Law School in Washington, D.C. Either you went to Howard if you were interested in going to law school in Washington, or you did not go, as a practical matter. Integration meant something very dramatic to us. It meant why shouldn't we have more options available to us? (Of course, for those of us who went to Howard University undergraduate school, Howard is the closest thing to Nirvana that we were going to find in this life, but that is a very chauvinistic comment, of course, based on seven years at that great institution.) But that was our reality. The notion of simple access compelled us—just let us get in and we will deal with the rest of it.

No one on my campus at the University at Albany is talking about access, per se. The question at the University at Albany now is this: all our efforts notwithstanding, why, if you look at the School of Business, are there no African American members of the faculty? Why can the numbers of women professors in the School of Business be counted on one hand? Why does there seem to be a disproportionately low number of African Americans and Latino Americans enrolled as undergraduates or graduates in the Business School? The question now is not simply access, but access to what, and then success within what field? And how does one measure success? That is part of the post-integration phenomenon. Parenthetically, the School of Business is an outstanding school being led by an outstanding Dean. My point is simply that, notwithstanding the efforts of the Dean and the faculty, the facts remain as they are: no African American faculty.

Another dimension of that phenomenon is part of what forms the basis for today's program. You will recall that when I spoke to the undergraduates, I said, "You have got to invent your own language, and you have got to come up with your own lexicon, and indeed you have got to invent a way of

relating to one another." We now talk about diversity, we talk about multiculturalism, we talk about pluralism.

The concern that appeared in a *Times Union* viewpoint piece today written by that font of wisdom and truth, Alan Dershowitz, namely Political Correctness, is not really one of my major concerns; like most of what is in vogue and most of what manages to make its way to "Nightline" and Ted Koppel, soon enough it will be off the table. But to those of you who are dealing with real issues involving real people and very difficult knotty problems, this sort of thing is not of any particular moment. If I were asked how I viewed Political Correctness in the pantheon of issues confronting the University at Albany, it would hardly rate a major place. Just put the question to me in light of a $6 billion operating budget deficit in the State of New York. We are a bit more concerned with providing some heat and hot water, keeping the lights on, and that kind of more mundane issues of academic administration. Political Correctness we'll leave to Alan Dershowitz.

But we should also not let these notions and these attacks, if you will, take us away from the responsibility that we and our students have for inventing new ways of relating to one another while being mindful of today's reality—a reality in which most of our students come to us from housing environments that may be segregated and social environments that are certainly segregated. Is it any wonder that young people, especially young people, have difficulties relating to one another?

Suppose you find yourself in a suite designed to accommodate three students, and you now have four: three white students and one African American student. None have ever spent any time at all with one another, and all have grown up and have gone to school during a decade when issues of empathy, issues of understanding, issues of reaching out (points of light notwithstanding) have been denigrated in public discourse. You find yourself literally across the room from someone who has been characterized as coming from a culture that is either foreign or undeveloped or somehow or another very, very different from yours.

Is it any wonder, then, that we see and that we experience certain tensions on our campuses? Is it any wonder, when one manages an undergraduate forum, that it is all we can do to not say, "You are all ignorant. Do you know no history? Is there no understanding among you?" It is not because our students are bad, it is not because our students are very different from us. Indeed they are very much like us. We were all around during the past decade. Now we have to deal with the results of that decade.

What can we do about this state of affairs? To the extent that we have access to our students—and again I am confining myself to undergraduates—while we have access to our students, we have to try to make them understand that the notion of reaching out to one another, the notion of acknowledging the value and the worth of different cultures, is not some softheaded business belonging to people who just want to bring us together and make us all feel good. It is not about some fuzzy notions, but indeed it is their introduction to the real world, to the world in which they are going to have to exist.

But we are not succeeding in communicating this idea to them. We have put together new core curricula and have mandated diversity courses or multiculturalism courses. Yet somehow, in the administration of our academic programs, we are not making the students understand as well as they might, the value, the importance, of these courses other than teaching the sense of respect and need to be good citizens. Yet the worth of different cultures is indeed a valuable part of their experience, a valuable part of what they are going to need in order to survive as productive members of society.

Look at the professional schools. Their faculties are doing a very good job. When I started law school—far too long ago—every law school worth its salt had at least two courses in something called International Law, or the Law of the United Nations, or the Law of the Sea. These were courses to teach something about the World Court, UN resolutions, and their applicability in American courts or their lack of applicability. Today lawyers understand that if their clients are going to do business in South America, in the Middle East, in Eastern Europe, then they better know something about the culture, the cultural values, the history, and the language of those areas and of those countries. So in a sense, professional schools, certainly the law schools, might even be ahead of us. And from the law students—a rather driven community—there is no dispute about what is valuable, what is relevant.

We cannot expect such a transformation to take place overnight with our undergraduate students, but my point is that we must make clear to them that there is real value to knowing more about each other.

I have talked about some challenges. Have we made any progress at all? Yesterday we had an occasion to honor 150 young people at the University at Albany in a program recognizing undergraduate leadership. These were young people who have given of their time and energy for various activities in the community and on campus and who also have outstanding cumulative averages. It was a wonderful event, a marvelous event. The parents were there, the loved ones were there, and a goodly number of administrators, deans, and faculty. One of the great joys of my experience to date in being in the Capital Region, and this is my ninth month, was that program yesterday, because at that program I saw how it can work.

It was not a Convocation dedicated to a particular community or a particular group with a particular set of issues. It really was reflective of the real diversity and the dynamics of the University at Albany. Virtually every community on campus was represented, and represented well. Not represented because it was the thing to do, but represented because they, too, had achieved. Somehow these young people from very

diverse backgrounds had been encouraged to become engaged, to give something back, and to know that indeed they would be acknowledged; and they *were* acknowledged. It was a tremendously uplifting experience for people like myself, of my generation, and also for the parents.

This is but one example of the change for the better that is taking place on campuses all over the country. Yes, there is tension. And, yes, there is achievement and understanding as well. It could well be that much of what we characterize as "tension" is a by-product of the great progress we have made in integrating our campuses.

Virtually all of my professional life, and, prior to that, while I was in undergraduate school and certainly while I was in law school, we heard over and over again—and up until recently I too have fallen victim to this—the phrase, "By the year 2000." I spent all of my undergraduate experience hearing "By the year 2000." I began to think that it was some sort of an event—By the Year 2000—a movie or something called "By the Year 2000." This would happen, that would happen, this would be the world.

By the year 2000, for the young people who were honored on my campus yesterday, this will be their world, for the year 2000 is only nine years away. That magic moment, the year 2000, is upon us. It is no longer a rhetorical flourish. It is a reality. And so are all of the plans—for example, the SUNY 2000 Plan. All of that is coming to pass. And I am encouraged by what I saw yesterday, and I am encouraged by people like Donald Nolan. I am encouraged by what is happening in the State of New York, which is still the most progressive, the best State for public and private higher education in the United States, my dear friends and colleagues in Pennsylvania notwithstanding.

I think that we have the best educated young people in the nation and that, in spite of the budget, there is continued vitality. When we look at what is happening, let us not confine our vision to budget spikes, but ask ourselves what does the trajectory look like? I think the trajectory looks fairly positive, and we will work not only to survive, but to thrive, over the next couple of years. We have people like Don Nolan and Mike Van Ryn and others to help us through the current problems. And I hope you stay positive because you make the difference. You are making the difference.

For that, and for your attention this morning, I thank you very much.

Summary of Sessions

At the April 22 working session, over 100 faculty and administrators from 80 public and independent postsecondary institutions and staff from the New York State Education Department discussed several topics related to the search for community on campuses with diverse student bodies. The topics included confronting racial, sexual, religious, and ethnic conflict on campus; legal issues concerning freedom of speech and academic freedom; developing and implementing a curriculum of inclusion; and enhancing community on campus. This proceedings contains a summary of what was said at these sessions.

Confronting Racial, Sexual, Religious, and Ethnic Conflict on Campus

Regina Peruggi, President of Marymount Manhattan College, acted as moderator of this session. She reminded the participants of Ernest Boyer's observations on the last four decades of campus life: the optimism of the 1950s, the survival mentality of the 1960s, the harsh economic realities of the 1970s, and the mixture of confidence and caution of the 1980s. Dr. Peruggi noted that Dr. Boyer believes that the 1990s are marked by a sense of renewal and a focus on "the quality of campus life," a new sense of community, and "the quality of collegiate education." (Ernest Boyer, "Foreword" in Campus Life: In Search of Community, The Carnegie Foundation for the Advancement of Teaching, 1990, pp. xi-xiii.) She reiterated Boyer's encouragement that higher education face the opportunity to reconsider its mission and to make its centers of learning more intellectually and socially vital places.

Frank Pogue, Vice-Chancellor for Student Affairs and Special Programs at the State University of New York and Chair of the Equity and Diversity Committee of the Executive Committee of the Middle States Commission, believes that the issues of diversity and pluralism will be the dominant concern in higher education over the next two decades. He said that the task of higher education is to help our nation move beyond ignorance and that the ideal place to begin this task is the university where academic freedom, freedom of entry, and freedom from fear is guaranteed. Dr. Pogue stated that it is important to create a community in which students, faculty, professionals and staff—of all cultural groups—satisfy their needs for educational achievement and services in an atmosphere of mutual respect. The challenge, he believes, is to create an educational environment in which men and women learn from each other, so that they do not graduate with the same stereotypes many of them brought as freshmen.

Gale Stevens-Haynes, Provost of the Brooklyn Campus of Long Island University, University Counsel, and a member of the New York State Bar, presented a case study of her campus which, after a traumatic experience, has begun to reexamine its mission and practices. She began by providing the geographical and social context in which the Brooklyn Campus is located. "Obviously, we are located in Brooklyn, downtown Brooklyn. A few blocks away, the highly publicized Korean grocery store incident occurred. A few blocks from there, the Bensonhurst trials were held during much of last spring and summer; and a few blocks from that, a young Jewish student who was walking home from Brooklyn College was beaten close to death by members of a Flatbush community.

"Those incidents strongly affected the Long Island University's Brooklyn Campus, a campus that for the most part is a quiet, traditional, conservative campus with a student body that is 44 percent African American, 28 percent Caucasian, 17 percent Hispanic, 11 percent Asian; that is 65 percent female, 90 percent financial aid dependent, and often academically underprepared. The faculty of 220 does not reflect the ethnic makeup of the student body, and it has been embattled over the last 20 years with declining enrollment and dwindling resources. Yet, it is a committed, hardworking, creative faculty. The curriculum is traditional, largely dependent upon the standard lecture, the midterm, and final exams as appropriate assessment tools.

"Last spring, we hosted our annual Philosophy Conference entitled 'Urban Ethnics,' and the Chairman of our Philosophy Department invited Michael Levin, a member of the City College faculty who has expressed views of blacks and other minorities and women as innately inferior and prone to violence, such as saying that they should be segregated on trains, locked up after dark."

Provost Stevens-Haynes said she called an all-campus meeting of students and faculty to debate the appearance of Professor Levin. "The faculty were quite clear that we had an oasis in a beaten and troubled city, and questioned whether or not we wanted to jeopardize the community that we had managed to establish. The students, on the other hand, argued for a chance to interact with him and refute his arguments. Some of the LIU Brooklyn Campus faculty who had fled troubled countries impressed upon the students the risk the College was taking, but the students persisted.

"We're a democratic campus; we took a vote. Obviously, those that were interested in interacting with him won. Michael Levin came to campus last May 2nd and the day started out quietly. He presented his paper; our students challenged him brilliantly, and we felt proud.

"As we were enjoying this, several other students estab-

lished a table outside the discussion area to peacefully protest and to use the opportunity to do something they thought meaningful to the campus. These students were advocating for African American studies programs, ethnic studies, Hispanic studies, and women's studies. A summary of the faculty response was 'We've been through this in the 1960s, and courses died out because students want to major in pharmacy and premed and prelaw. The ethnic and women studies programs do not prepare you for a career. If you have the enrollment or interest, we'll offer these courses, but do they really fit an urban university whose primary mission is not simply to educate people but to prepare them for meaningful careers?'

"Somewhere in the middle of this discussion, a melee erupted. About 500 members of the riot division of the Police Department visited us in their hardhats and with their sticks and guns. It was an ugly, awful experience. I am very happy to say that there were no serious injuries, that there wasn't a window or a chair or a desk broken. But the campus community was badly injured. The students now felt that somehow faculty and administration had assumed the total responsibility for inviting Professor Levin to campus and that his presence on our campus said something about how we viewed our students. And that we, as the adults in the group, should have known what might happen and should have taken steps to avoid it.

"In response, the students formed a committee called the Racial Harmony Committee, and the faculty formed a committee to work with the Racial Harmony Committee, the Faculty Racial Harmony Committee. We spent much of the summer working with the students and listening to their demands. They wanted to throw out the curriculum and adopt a Curriculum of Inclusion. They didn't understand exactly what that was, but it sounded good to them. They also wanted to discharge 50 percent of the faculty and hire some people that looked like themselves. They wanted final say in the hiring practices of the University, and wanted to examine the core curriculum and have a required sequence of courses on African and African American History. Before and after every meeting, all the groups that were not African American would call me up and say, 'Well, Provost Haynes, we're coming to the meeting, but understand that Hispanics aren't happy with this, but we're not going to say it in public.' And the Asian students would say, 'Well, what about me?' And the African American students would say, 'Well, if anybody knows anything about Western civilization we are the leaders in that effort, so this is appropriate and correct for our campus.'

"The faculty found it very difficult to participate in these discussions. They were tense and hurt. They heard, 'You're not doing anything right. And we really don't like you and we'd like to replace you. And, as a matter of fact, we've got these resumes for you while we're here.'"

Provost Stevens-Haynes stated that faculty and students have worked together to develop a partnership and attempted to reevaluate the institution and that it has been a long and painful process. Students have begun to understand that the institution is coming out of financial difficulties and will begin an aggressive affirmative action plan. They also now have a presence on search committees and are working with faculty to present extracurricular activities and special programs that support and are sensitive to the background and the needs of students on the Brooklyn Campus.

The Provost concluded: "I don't know if I'd invite Professor Levin back again, but I think it's important that campuses not censor individuals because they may be problematic or troubling to the campus, because, sometimes even out of the premises of Professor Levin's argument, good things can happen. It was the impetus that our campus needed to get off its proverbial duff."

James C. Hall, Jr., Vice-President for Special Programs and External Affairs at York College of the City University of New York, indicated that diversity is more than a fad; it is a redefinition of how we look at ourselves. When groups and institutions treat diversity as a fad, they generate activity without clear goals. He pointed out that the fad of diversity also generates "particularlism," a form of resegregation, where minority students demonstrate against apartheid and then demand their own clubs, newspapers, dormitory and curriculum. "Positive pluralism, on the other hand," according to Dr. Hall, "consists of concentric circles of people saying, that while I am different and you must respect my differences, we can and must identify with the human in each of us." He believes the challenge is to eliminate the separateness, such as in the categories of black-white, and to recognize the common elements among us, such as being married, single, or a baseball player.

Vice-President Hall stated he had witnessed institutions responding specifically and symbolically to the issues of diversity. These institutions publish a statement in their catalogues, change the pictures on the front of their brochures, hang pictures of famous women and minorities in academia on the admission directors' walls, and hire a woman or a minority person as a role model. "This is a response," he said, "which shows a lack of thinking, because the challenge of diversity is to educate students who are capable of living in a diverse, pluralistic, multicultural society whether or not the institution is culturally and racially heterogeneous."

Dr. Hall concluded by stating "If you are a professional, you will do the following. You will recognize your personal biases and prejudices, admit to them, and confess them; then you will behave as an academic leader. When you minimize your personal negativity, you will deliver the positive messages that we need to hear."

Discussion

Regina Peruggi: I think many issues have been raised about

pluralism and diversity and how to turn challenges into positive opportunities. One was that of responding to pressure for activities for individual groups versus activities that incorporate all groups.

James C. Hall, Jr.: To me, the ideal campus will offer a spectrum of activities, so that the campus encourages students of the same background to seek groups other than their own. The ideal campus is a place where students are comfortable to define themselves as they want, not as the majority group or a minority group wants.

Gale Stevens-Haynes: I would agree with my colleague that the ideal for any university is a place where students have the freedom to choose among affiliations and activities that would enhance them as the total individuals.

Frank G. Pogue: I would only add the institution's role. I was visiting one of the SUNY campuses and the president invited me to accompany him to what he called a reception for minority students. I found that to be peculiar: that the institution would sponsor an activity for minority students. Now, it's one thing for the minority student group or the student government to sponsor such an activity, but when the university sponsors an activity in a diverse community, the activity should be designed to help students interact with each other. The president's role is clearly one of bringing people together so that they can improve communication. On the other hand, I believe that minority student organizations exist because we have not been successful at bringing about that kind of communication; and, until we do, I will support their existence.

Regina Peruggi: I think everybody on the panel has discussed the value of dealing with diversity whether you have a homogeneous campus or a homogeneous faculty. I wonder, when you have a homogeneous faculty and a diverse student body, what are some of the issues that are raised and what are some of the responses. I think, Gale, you mentioned on your campus that it was a very diverse campus, but a largely homogeneous faculty.

Gale Stevens-Haynes: I think one of the issues on my campus is that senior faculty often feel uncomfortable and inadequate at making a proper response to issues of diversity. What we have done is develop a comprehensive faculty development program. For example, faculty in our History Department, while not resistant to an exchange with the students and development or revision of the Western Civilization program, feel inadequate to take that on by themselves. We provided resources for consultants and resources for the faculty as a group to begin to rethink how they offer history courses and what Western Civilization ought to be. I think if you provide the resources, training, expertise, and funds to take the faculty outside of its own institution and begin to talk with faculty in institutions across the country or in other urban institutions, you can minimize the fear and reengage them in the academic enterprise.

Regina Peruggi: That seems to work with humanities and history, but what do you do about the biology professor who says, how am I going to make my biology course inclusive?

James C. Hall, Jr.: I think it's simplistic to look at curriculum as a homogeneous lump. I think it's silly to have an inclusive curricula put upon a mathematics teacher as you would on a drama teacher, or a literature teacher, or a history teacher, or a sociology teacher. In certain areas, knowledge itself is the end, such as a lesson in computation. However, there are other subjects where the professor is teaching students to arrive at some basic human concepts, such as family, man, pain, courage. There, the teacher can explode the curriculum and use material from all over the world. I think we have to be more careful in gathering a curriculum committee and requiring that there be a curriculum of inclusion regardless of the subject area. This simplistic approach doesn't dignify the curriculum and it doesn't dignify the students.

Regina Peruggi: I wonder if some people in the audience have some questions or comments.

Comments: I'm from Brooklyn College. I think part of the problem may be that a group founded around a common cause doesn't exist. A common cause can draw many different students together and have them mix. Because of the events at Brooklyn College, a committee came together to do an antibigotry teach-in. This committee gave a lot of different students the opportunity to work together. We call it the Multicultural Action Committee. I edited the newsletter. Before the incident, I don't think there was anything, not even with black students, that would pull everyone together. There were the American blacks, the Caribbean blacks, the Puerto Ricans, and the Dominicans. They didn't talk to each other. But, they do talk more to each other now. So we've had some success by creating the Antibigotry Teach-in and having a committee which is ongoing.

Question: If I pull together some of the comments made by the keynote speaker and this panel, I get the impression that we could create environments where we can rationally respect each other and discuss our differences. I am reminded of a statement by one of the leaders of the American Indians. "The White Man has made us many promises. The White Man kept one promise. He promised to take our land and he took it." The history of America is one of conquest. We are the inheritors of that history. I wonder if we are avoiding looking at the wider historical situation where, when there is a new influx of immigrants to America, some Americans have an irrational defensive response to some perceived threat from the new immigrants. How are we going to deal with that irrational response, or should we ignore it and simply create conditions where rational human beings will have a chance to respect each other?

Regina Peruggi: Dr. Hall, I think the issue raised is how do you deal with the fear of indigenous groups?

James C. Hall, Jr.: One of the things I know is that our history is a made up of millions of variables. We can't teach them all; we have to select from the millions. I don't like to select content for curriculum answering the question: should we ignore or should we accept this? That may be a way of saying, "if you don't accept this, you're ignoring it." What I see developing is an attempt by academia to determine how we're going to perceive this country's history.

I believe it is important to accept the bad, but, we'd better also accept the good, because there has been a great deal of good in our history. I will not accept, as a black person, that everything in America is negative, because I've travelled too far around this world and I can take you to many other countries where things are equally bad or worse. I think it's important for students to see the downside, but I think part of our solution is going to be to develop an atmosphere of hope, of confidence, of intellect, and of optimism. If we don't, we're going to burden our next generation with a very hard point of view.

Frank G. Pogue: I agree with some of what both of the last speakers said. But I do think that if we had been quiet about the aggression over the years, people who look like me probably wouldn't be here. The Native Americans probably wouldn't be here. People who were not European would probably not be here. But the fact is, we worked very hard, and we are working very hard now.

As I talk about this issue of diversity and pluralism across the country, I always try to think of something profound to say. And it's been very difficult. What I usually say to students is that I don't want you to leave the university hating other people. The simple question is why, after all of these years, don't we like each other? It's a simple question that I think we have to work at—all thirteen million of us. We should spend 20 or 30 minutes with our students at the beginning of each semester teaching them how we relate to one another, what we have in common. I don't care if it's biology or sociology, because if one is going to be good in one of those areas, one must first learn how to work for and with other people and to appreciate and respect oneself and others. And so, it's our responsibility to spend some time in each course, relating how that course is going to affect the relationship between and among students and their professional careers.

Question: We've spent a lot of time talking about how to include students, things we can do for students and encouraging students to work together. My question relates to including faculty. How do we get at the resistant faculty? It seems to me that on the Brooklyn Campus the faculty have not been resistant and are responsive about taking part in some training. But what do you do with a faculty who is resistant to this idea of multiculturalism and change?

Gale Stevens-Haynes: I think you have to take some bold steps to include them. The more faculty who come on board, the greater the pressure is for those who stay outside. A good president and a good dean would make overtures to those reluctant faculty and give them an opportunity to come on board. No one likes to fail, and faculty who stay outside of any major movement on campus are committing themselves to failure. No faculty person likes to read in the student newspaper that he or she is the most unpopular faculty person, that he or she has the most unresponsive curriculum, and that the students are voting with their feet. So, there are these mechanisms that you can put in place, and then someone basically has to strongly encourage those individuals into coming on board. If you fail, you encourage early retirement. Faculty are either a part of the movement or they are outside of it. The more intrusive actions you take, I think, the more success you'll have in this area.

Regina Peruggi: After one more comment, I'm going to ask each of the panelists to leave us with one last thought.

Comment: I'm a student, and I think administrators have to think about how students feel. A lot of students don't know how to go about getting change to happen. They learn about the history of civil rights and they want to do something but they go up against walls. The administration seems to forget that students are involved in creating this multicultural environment and many times they become pawns for the administration.

I cofounded the Committee on Diversity and Equality at the College of New Rochelle. A lot of our work on multiculturalism is trying to get involved, to express our feelings, to learn about what is happening, to develop effective mechanisms for social change on our campus. But we students run up against so much. Administrators and faculty smile in your face and say they want to help you. But they tell you you can't do this, or say that, but you can go to this little function here, or this little luncheon there, and let's take a picture with so and so. They get the international students out to do these things. That upsets me so much because I want to represent the school. I think there needs to be a lot of work done. There's a lot of talk about addressing the students' feelings and not using the students as pawns to represent this multicultural environment, but no action.

James C. Hall, Jr.: I think that this person said something that we don't touch upon publicly. One of the frightening and the most frustrating things that I've witnessed is City University in the throes of confrontation, and my campus is closed. As I've watched students in conflict, one of the things that keeps coming to me is what the person brings to the situation. I think we, as administrators in the academic world, have to be doubly sensitive to students, because somebody will come and say, "You've done all of these things, and I still feel bad." That's a real feeling. Do you say, "Well, then nothing is any good?" I don't have the answer, but I think this is a phenomenon that we have to look at.

Regina Peruggi: Would each of the panelists like to leave us with one thought? If you had one thing that you would like to say to this group about the issue at hand, what would it be?

Frank G. Pogue: I would say one of the things I think we have to avoid is the tendency to confuse diversity with pluralism. Diversity is getting the numbers of minority students enrolled, increasing the number of minority faculty, and overhauling the curriculum. But when the campus becomes pluralistic, we move away from the arrogant position of tolerance. We move away from the concept of minority, because the word minority doesn't mean anything in a pluralistic community where we view each other as equal. I didn't ask how many members of the teaching faculty are in this room because my hunch is that most of us would be administrators and not members of the teaching faculty. We have to focus on what is being taught in our classrooms if we are going to change. Given the demographics, given what we know will occur and is occurring now, we have to accept the fact that we are all in this together, and we are going to have to work hard to get it settled.

Gale Stevens-Haynes: I think that efforts like today's are critically important to the challenges we face. The financial problem of New York State puts in peril many of the good things that we, as a community of educators, have managed to accomplish in the last decade. We, as a community, have to safeguard the programs, the efforts, and our goals for pluralism. We have to be ready to fight for those accomplishments and those dreams. I thank the State Education Department for this opportunity for us to come together and I hope that today's effort will be repeated again and again because the challenges are difficult and the road is long.

James C. Hall, Jr.: A lot of what we're talking about today is a transition. We are supposedly moving from one status in our society toward another, so the devices, the grouping, the activities, and the philosophy of curriculum, should be moving toward another end. My view of the end is the supreme celebration of the individual in our society, and I think the most powerful tools that we have are the individuals like ourselves in this room. We are truly professional when we recognize what our beliefs are and, to the degree that they coincide with moving society forward, use them; and, to the degree that they interfere with moving society forward, subordinate them.

Regina Peruggi: On that note, talking about us as individuals and what we can do, I'd like to close with a short quote from Margaret Mead.

> Never doubt that a small band of caring and committed people can change the world. Indeed, it's probably the only thing that ever has.

Legal Issues: Freedom of Speech and Academic Freedom

Denis F. Paul, Assistant Commissioner for Higher Education Academic Review, moderated the panel. He indicated that it was important to include this panel on the program because "we are a nation of people who believe in laws. We live by the law, and whenever our interests fail to coincide, whenever there are conflicts or circumstances that we cannot resolve by dialogue or other means, we turn to the law for a solution."

Walter J. Relihan, Jr., University Counsel and Secretary of the Corporation of Cornell University, discussed the constitutional limits upon the regulation of hate speech by private colleges and universities. His discussion and a list of recommended readings appear below.

Comments

First question—are there any such limits?

First Amendment

"Congress shall make no law. . . abridging the freedom of speech or of the press. What has that to do with state governments and state institutions—much less private institutions?

Gitlow v. New York (1925)

> "The U.S. Supreme Court held: freedom of speech and of the press—which are protected by the First Amendment from abridgment by Congress—are among the fundamental personal rights and liberties protected by the due process clause of the 14th Amendment.

14th Amendment

"So, we are led to the 14th Amendment which provides that no state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the U.S. . . . nor shall any state deprive any person of life, liberty or property, without due process of law . . . nor deny any person within its jurisdiction equal protection of the laws.

"Putting those two provisions together, it is now clear, therefore, that states (not just Congress) may not abridge the freedom of speech or press protected by the Federal Constitution.

"SUNY is a State agency. CUNY is probably both a State agency and a local agency. All local governments are mere creatures of the State and fully the equivalent of the State for constitutional purposes.

"So much for the public institutions. Let us now turn to the private colleges and universities.

State Actor

"The argument has been made that private colleges and universities are something like agencies or instrumentalities of the State:

1. because education is a "public function" and a prime responsibility of the State itself. Private educational institutions, therefore, are simply performing a public responsibility on behalf of the State,

   and

2. because private institutions are heavily regulated by the State—just look at Article 5, Part I of the New York Education Law. We private or "independent" institutions are all members of something called The University of the State of New York, not SUNY, but USNY.

"The Board of Regents are the governors of USNY and are empowered by law to issue and revoke charters and even to license academic programs offered at member institutions.

"If all that is so, the argument continues, private colleges and universities, while not the State itself, are nevertheless 'state actors' in performing an essentially public purpose.

"'State actors,' the argument concludes, should be bound by the same rules as the Federal and state governments—and, hence, may not abridge the freedom of speech and press, as protected by the Federal Constitution.

"That argument has been severely restricted by the U.S. Supreme Court.

"Two cases[1], both decided by the U.S. Supreme Court on

[1] In *Rendell - Baker v. Kohn*, 457 U.S. 830, a school teacher was fired by the school director. The teacher sued the school on the ground that she was terminated without due process of law, required by the 14th Amendment.

June 25, 1982, make it abundantly clear that (a) no matter how extensively the Federal or state governments may regulate a school or business, and (b) no matter how large a part public funds may play in the budget of the institutions, the entity will not be viewed as a 'state actor' unless the government compels the school or business to do the very act which is challenged as unlawful and unconstitutional.

"More recently, in June 1988, the U.S. Court of Appeals for the Second Circuit, which exercises appellate jurisdiction over Federal courts sitting in the State of New York, applied the teaching of Rendell—Baker v. Kohn in case entitled Albert v. Carovano, 851 F.2d 561.

"There, students at Hamilton College, a private institution, sued the president of the college, contending that their punishment for occupying college buildings and refusing to leave had been imposed upon them without due process of law, as required by the 14th Amendment.

"In order to invoke the 14th Amendment, of course, the plaintiffs had to establish, in the first instance, that Hamilton College was required to render due process of law. That, in turn, required a threshold finding that Hamilton was not merely a private actor but also a 'state actor.'

"The plaintiffs' principal argument was not (a) that Hamilton was largely funded or generally regulated by the State, but (b) that Hamilton had punished the students because the State had specifically required such punishment under the Henderson Act. That statute, you'll recall, was enacted in reaction to the student disruptions of the late 1960s. The law required all colleges and universities in the State, public or private, to adopt codes of behavior intended to preserve the public order.

"The Court found that the statute, and the implementing regulations of the State Education Department, merely requires the adoption of rules for the maintenance of public order, but did not mandate any particular punishment in any specific case. Absent a showing that the State had required Hamilton to suspend these students on these facts, the act of the College could not fairly be attributed to the State. The plaintiffs lost.

The State Constitution

"Does that mean private institutions are free to deny their students, faculty, and staff that due process of law and equal protection of the laws required of Congress and the states by the Federal Constitution?[2]

"We must now turn to our own State Constitution. As citizens of the State of New York—and private colleges and universities are citizens—we are bound to obey the provisions of the State Constitution in our relations with students, faculty, staff and the public generally. The 'state actor' doctrine, in this context, is no longer controlling or relevant.

"The point was made in November 1989 by the Supreme Court of New Jersey in a case which arose at Princeton, a private institution. The citation is State of New Jersey v. Schmid, 84 NJ 535, 423 A2d 615.

"There, a socialist activist was banned from distributing pamphlets on campus without a prior permit. The rules, at the time, permitted the University to deny a permit on grounds which were largely undefined.

"The Court found it necessary to decide the question of whether Princeton was a state actor and, hence, subject to the Federal free speech provisions found in the First Amendment. It found sufficient grounds to decide the case under the New Jersey Constitution, which contains a free speech provision far broader than that found in the Federal Constitution.

"More importantly for our purposes, the broad free speech provision of the New Jersey Constitution, which had been adopted in 1844, was borrowed from the New York Constitution of 1821. That provision is now found in Article I, section 8, of the New York Constitution.

"We know that the highest court of New York has shown a marked tendency to decide cases on the basis of our own State Constitution, even though comparable Federal constitutional grounds may be available. Moreover, the New York Court often has given a broader interpretation of State constitutional guarantees than the U.S. Supreme Court has given to similar provisions of the Federal Constitution.

"What does that mean for today's discussion? It probably means that all New York institutions, public or private, will be bound to tolerate speech and expression by students, faculty and staff within the very broad limits established by our New York Court of Appeals.

"What are those limits likely to be? The precise limits will

because she had exercised her First Amendment right to criticize the school director regarding a policy matter.

The 14th Amendment, you'll recall, applies to the acts of government, not to the acts of private parties.

So the question became whether or not the school was a "state actor" in the sense that its act of firing the teacher could be fairly attributed to the State. The Court considered two principal factors:

First, almost all of the school's funds came from State and local governmental funds — 90 to 99 percent of its operating budget. The Court concluded that the school's receipt of public funds, even its utter dependence upon such funds, did not make the State the author of the decision to fire the teacher.

Second, the Court found that the school was extensively regulated by the State, that almost all of its students were assigned to it by the State and that a public agency had the right to approve the appointment of every vocational counselor.

Still, the Court concluded, no State regulation or policy compelled the school to fire this particular teacher on these grounds. Accordingly, the termination could not be attributed to the State or any of its agencies.

The companion case, *Blum v. Yaretsky*, 457 U.S. 991, reached similar conclusions.

[2] Needless to say, there are a number of Federal statutes affecting private colleges and universities, adopted under the Federal commerce power and the power of the Federal government to define and condition eligibility for the receipt of Federal funds, which bear on this question. Those statutes and regulations are beyond the scope of this discussion.

be decided on a case-by-case basis, but the outer bounds are already visible.

"People v. Dietze, was decided in late 1988. The citation is 75 NY2d 47. Up until this case was decided, the New York Penal Law (Section 240/25) punished verbal harassment under the following circumstances:

> A person is guilty of harassment when, with intent to harass, annoy or alarm another person:
>
> 2. . . . he uses abusive or obscene language.

"This sounds a lot like the text of verbal harassment regulations which are being adopted by a large number of colleges and universities across the land which are benignly intended to protect minorities and to preserve a wholesome educational environment for our increasingly diverse and cosmopolitan campus populations.

"Listen to the facts in People v. Dietze: A mentally retarded mother and son were verbally attacked in the street by the defendant, who called the mother a 'bitch' and the son a 'dog' and threatened to 'beat the ____ out of the mother some day or night on the street.' With that, the mother fled in tears with her child in tow. The defendant, mind you, was aware of the mother's mental limitations and had been warned by the police to leave her alone.

"Not surprisingly, the Court found the defendant's conduct to be abusive, vulgar, derisive, provocative and that it was intended to annoy and alarm.

"Still, the Court not only reversed the conviction but declared the statute unconstitutional under the New York Constitution. The decision, mind you, cannot be reversed by the U.S. Supreme Court.

"The Court, following accepted doctrine, reasoned that abusive speech may not be forbidden or penalized unless:

1. the words create an imminent danger of violence or other breach of the peace, or
2. the mere utterance of the words inflicts substantial personal injury.

"What kind of words will the New York Court view as (a) violence-provoking or (b) substantial injury-inflicting?

Hard to know. The same words may be viewed as

(a) merely vulgar, obscene, provocative, insulting, coarse, and abusive, or as

(b) presenting a clear and present danger of some serious substantive evil

depending upon surrounding circumstances, many of which will be totally unpredictable. This leaves college and university administrators in a very difficult position.

"Two law reviews have published on the subject in recent months, taking rather different views. Both merit your attention.

"One is a student note in the January 1991 issue of the *Cornell Law Review*, entitled 'Racist Speech, the First Amendment and the Public University: Taking a Stand on Neutrality.' The other, an article by a professor at the Georgetown Law Center, is entitled 'Racial Insults and Free Speech Within the University.' It appears in the February 1991 issue of *The Georgetown Law Journal*.

"The student note, curiously, is the more conservative of the two and, in my view, states the better case. The note argues that fighting words—that is, words intended to precipitate racial violence—are punishable under accepted First Amendment principles and that a more restrictive standard would chill the atmosphere of freedom which must be fostered in the university.

"The professor contends that the university is a special place in which higher values must prevail. A university, he argues, should be able to prohibit racial insults because they are inconsistent with the rational search for truth.

"Consequently, you may send to Cornell or Georgetown for either publication and find a reasoned argument to support your views, whatever they are.

SUMMARY

"Private colleges and universities in New York may neither forbid nor penalize mere speech, unless the words create an imminent danger of violence or inflict a substantial personal injury by their mere utterance. Speech which most of us would find morally or politically offensive may not be banned from the marketplace of ideas. Words, including racial insults, which are merely vulgar or offensive are probably not enough. Consequently, general rules to punish mere speech will be difficult to draft and difficult to enforce.

"A code which punishes words which are the substantial equivalent of a physical assault (i.e., which put another in fear of imminent injury and which naturally provoke a physical response amounting to a breach of the peace) may pass constitutional muster in some circumstances.

"The circumstances, unfortunately, will tend to vary unpredictably. The problem is that any code which pretends to be comprehensive is likely to permit, or appear to permit, the punishment of speech which is protected by the State or Federal Constitution.

"As a lawyer, I hate to admit that codes, rules, and regulations may not be the total answer in every case. This, I think, is just such a case. Here, in my view, we must rely upon trustees, presidents, deans, senior faculty and student leaders to mobilize the moral and teaching resources of the entire institution to cultivate and preserve the atmosphere of civility and mutual respect which every community of scholars requires."

Recommended Readings:

- "Racist Speech, the First Amendment and the Public University: Taking a Stand on Neutrality," David Rosen-

berg, *Cornell Law Review*, January 1991 (student note). Contact *Cornell Law Review* (607) 255-8813 or 255-3387.

- "Racial Insults and Free Speech Within the University," J. Peter Byrne, *The Georgetown Law Journal*, February 1991. Contact *The Georgetown Law Journal* (202) 662-9240.
- Remarks of David S. Tatel, Conference on the President's Role in Creating a Healthy Campus Racial and Ethnic Climate, October 10-11, 1989. Conference sponsored by the U.S. Department of Justice, American Association of State Colleges and Universities and University of Maryland at Baltimore County. Contact Hogan & Hartson, David S. Tatel (202) 637-5787.
- "How the First Amendment Applies to Offensive Expression on the Campuses of Public Colleges and Universities." David S. Tatel, Martin Michaelson, Daniel B. Kohrman, Hogan & Hartson, Washington DC. Contact David S. Tatel (202) 637-5787.

David B. Filvaroff, Dean of the School of Law at the State University of New York at Buffalo, remarked, "The fact that the law is unclear should not leave us as teachers and educational administrators wholly at sea. You're aware that the mere fact that the law permits you to do something does not mean that it's the right thing to do, a good thing to do, or a wise thing to do. Constitutionality is not equivalent to wisdom. Ultimately, we who are in education must continually make policy judgments."

Dean Filvaroff indicated that of all the problems confronting colleges today, one of the most troublesome is "hate speech." He pointed out that academics often have used the protection of the First Amendment as a shield, invoking academic freedom. Dean Filvaroff stated, "Now, because we're confronted with things we dislike, we sometimes see the First Amendment as a barrier to accomplishing what we would like to accomplish.

"The First Amendment obviously does not protect all speech. There are now arguments being made that something called 'group libel' ought not to be protected. That has been adopted as an approach covering hate speech, for example, in our equally democratic neighbor, Canada. My own view is that this argument allowing restriction of 'group libel' is not likely to be successful in our courts.

"But the difficulty for us on campus is what constitutes conduct and what constitutes speech. In our Constitutional jurisprudence, a 'speech act,' such as burning the flag of the United States, is protected by the First Amendment. It's a form of speech. Slugging someone, or spitting on someone, on the other hand, may be to the actor an expression of his political views, but I think we'd have no trouble dealing with that as conduct. So the mere fact that action has a political motivation does not mean it's protected. The fact that it involves more than words also does not mean that it is unprotected.

"As we deal with threats, we must recognize that they may be just words. A factor one might take into account is the intent of the actor. Were the words intended in some way to harm, to frighten, or to move someone to a course of conduct because of fear of harm?

"Setting is also relevant. Conduct or speech which might be appropriate in a dorm room or in a hallway may be inappropriate in a classroom. Probably one cannot expel or suspend students who use racial epithets within a dormitory. But one need not tolerate that in a classroom. I wouldn't in my own. At the same time, I don't suggest that one ought to expel the student for that.

"All of the considerations I've suggested are ones which are related to the First Amendment. They also should influence us in our role as policymakers, administrators, and teachers in the classroom. Even where we're dealing with hate speech, if we could agree on what that means, and even where it is clearly legally protected, we still have a response.

"The faculty of the Law School at SUNY at Buffalo adopted a very strong statement regarding intellectual freedom and tolerance, and it prohibited harassment. In dealing with protected speech, the statement was designed to make clear to our students that derogatory statements, based on group stereotypes, aren't wholly 'free.' Although there won't be formal sanctions, expulsion, or formal discipline, the faculty will respond with swift and open condemnation.

"What I am talking about is meeting offensive speech with responsive speech. That we can do. That we should do, and that ought to be done from, and by, all levels—in the classroom and through the Law School administration.

"In our faculty statement, we distinguish between acts of harassment, intimidation, and assault, and make it clear, as a matter of policy, that we will respond, as appropriate, with administrative action and formal sanctions when such acts occur. At the same time, we have indicated that 'pure speech' will not be punished. It will be met with strong countering speech. I should also tell you in fairness that our law students are well-trained and are always skeptical of us. They now have us in Federal District Court in Buffalo, challenging the validity of our statement under the First Amendment. And that's fine and good. But indicating to students in our role as educators what is acceptable and appropriate seems to me something we are not only able to do, but must do.

"Let me give you an example from our Law School. Recently a student came to see me and brought in a hate letter, a vile piece which had been placed in his mailbox. I debated what to do about that. Obviously we let the campus police know. But I had no expectation that we would identify what they called the perpetrator, and, in fact, we never did. But what should I do with it? Keep it quiet? Well, I wasn't about to do that. We have a student newspaper at the Law School, and it was going to find out. Without identifying the student and without publishing the letter itself, I wrote a letter to each of our 800 students and had it put in their mailboxes. In effect, I

staked out the ground that this was not appropriate conduct. I wrote that if the person who sent the letter was identified, the Law School would take 'appropriate' action. Now, in one sense, that's not lawyer's language. But I was not, I thought, wimping out because I wanted to know who the student was. It looked, given the content of the letter, as if it were probably a law student. But the content of the letter also suggested to me the student might well be sick, and I'm using the term both clinically and nonclinically. Before I decided we would move to formally punish this student, I wanted to find out what kind of person this was. Was this someone who was ill? Did we perhaps want to suggest that he or she withdraw from the Law School for a semester and get counseling? Was this someone who was just a hater? Then maybe other kinds of disciplinary action might be appropriate. Now, being in a Law School, one could talk about that as individual justice, fairness, and treating each case on its individual merits. I look at it more as a function of our role as educators. We are there to teach and to help. We should be leery of using extreme punishment. We should explore what we can do in individual cases to redeem, to rehabilitate, to help those who are to learn from experience.

"Also, educational policy is relevant in another way, and it bears on what the legal rules may be or may become. Our campuses, our schools, and our departments are places to learn. There must be an environment where learning can take place, conditions conducive to allowing students to engage in intellectual interchange. Now, if the campus is a hostile place to students of color or students of a particular ethnicity or religion or sexual orientation, and if the conditions are such as to be intimidating and disruptive and to preclude them from fulfilling their reasons for coming and our reasons for wanting them present in the school, then we have a hostile educational environment.

"Let me suggest a parallel. I don't know how many of you are familiar with something called Title VII of the 1964 Civil Rights Act. It deals with discrimination in employment. The Supreme Court has recognized that this Federal statute is violated if the atmosphere in the workplace is hostile; that is, if there is sufficient evidence of racial, sexual, gender, or ethnic hostility, that the ability of individual employees to function in that context is impaired. The need to create and maintain a responsive and nonhostile educational atmosphere may be a justification for doing things which we might not be able to do if we treated them solely as First Amendment issues. In my view, many of the court rulings under Title VII which required employers to take action, represent governmental action which, in any other context, would quite unmistakably violate the First Amendment.

"It is a time of tension on campus, a tension between important principles—free speech and free inquiry, and the recognition of the dignity and individuality of each member of a pluralistic and diverse community. I am hopeful that as we resolve the issues which create these tensions we will live more happily and more effectively on our campuses."

Discussion

Denis Paul: Thank you, panelists. It's interesting to see the limits of the law. What I learned from both of you is that policies that support the purposes of the institution should ultimately be what educators should strive to uphold. Would anyone like to ask any questions or make any comments?

Question: Let's suppose, Dean Filvaroff, that you find the perpetrator of the letter and decide on some type of sanction such as suspension, withdrawal, or counseling. The student returns and the faculty says, "We're not going to teach that student. That behavior was so abhorrent, we don't want that person in our classroom." How would you deal with that?

David Filvaroff: I think that would not be the response within our Law School. But let me respond to the problem you raise. The answer turns on the division of authority and responsibility between administration and faculty within our universities. In some schools the standards for student discipline are essentially in the hands of, and are controlled by, faculty or a faculty committee. In my school, there is a role for a student-faculty committee, but the final responsibility lies with the Dean. Given the disciplinary resolution you proposed and compliance with it, individual faculty do not have the option of saying, "No, I won't teach that person anymore." It is the faculty of the school as a body that has put this student in front of an individual faculty member, and he or she has no right to say as an individual, "I won't teach that student."

Question: It seems to me that the idea of "fighting words" comes from a male-based legal system, since fighting is not typically what we expect of women. If a racial epithet is hurled at a male, he might physically assault the provoker and, the law might protect him. When women are called demeaning names, our typical response is to feel devalued and denigrated. The law doesn't address that. Do we have an age-old split in perspective?

Dean Filvaroff: I think your point's well-taken. In one sense, it assumes the stereotypical male response: men fight, women don't. The concept of fighting words goes back a number of decades, to when those perceptions, along with others, were more strongly embedded in our society than they are today. I should add that I have some doubt about the continuing validity, as a matter of Federal Constitutional law, of the fighting words exception. That case is quite old, and the U.S. Supreme Court has not reconsidered the issue in a long time. The Supreme Court might have said in the flag burning case, "Yes, that's an expression of speech, but that's so offensive to so many people it is likely to result in physical response." They didn't. Wholly apart from the issue of sexism, the fighting words concept, if it has any vitality, is

designed to preserve the peace. It may well have been from the perspective of the male. At the same time, hate speech devalues, hurts, harms, and destroys the self-image and the atmosphere in which we are supposed to live cooperatively and congenially. In Constitutional terms, those consequences have not been recognized as justifying, at least not as yet, an exception to First Amendment Constitutional norms.

Walter Reliban: I think the anomaly is that the more civilized you are, the more victimized you are likely to be. The genesis of the distinction is based on the fact that the first duty of government, apart from education, is the preservation of the peace. You have to start with a police department and a fire department. I think that's the explanation but it's not a satisfactory one.

Question: Where's the line drawn between freedom of speech and assault? For example, if a student is called a name and he retaliates by fists, he usually is suspended or expelled from school.

Walter Reliban: I think in the case you pose, if the physical response is a rational and predictable one, then you have a sufficient explanation. The assaulter would have a good defense and the provoker might be the one on the short end of that disciplinary equation.

Question: Most schools have policies that make it illegal for someone to hit someone else. But it's not illegal for someone to call someone a name.

Walter Reliban: I understand the dilemma. I think verbal harassment poses problems that physical assaults do not for the very reason we addressed in the previous question. The latter leads to something destructive to the bond that keeps us together as a society, and the former leads to a breach of the peace. They are different issues. Both, however, are offensive and are responded to differently by society.

Comment: I'd like to suggest that we also have a phenomenon of psychological assault. Black faculty and students on predominantly white campuses are in a touchy situation. For example, black students often come to me in tears. They bring their textbooks and say, "Look at what we are required to read." For a black student to be studying, for example, the so-called "Sambo" personality of the slaves is as assaulting as someone hitting you in your face. Then, on the other hand, what do I do when I defend the right of the professors to select the textbooks for their class? As a faculty member, I don't want anybody to tell me what my teaching materials can be and I would be cautious about telling others what their materials should be. So I'm not sure how I respond to the psychological warfare that students face in the classroom when they must use texts and be tested on information which is insulting and assaulting. How does one deal with that issue within the realms of academic freedom?

David Filvaroff: I think you go to your Dean and tell him that within his school there are significant problems of sensitivity and a failure of education among the faculty members. It's not your responsibility, as perhaps the only faculty member of color—and possibly untenured—to resolve this issue. I think that's the responsibility of the administration of your school and of the rest of the faculty. As a Dean, I could not tell faculty members that they weren't free to choose their teaching materials. I might or might not talk about the extent to which the materials represent the course content fairly. In one sense I'm very fortunate, because at the Law School, and this is not atypical of law schools, our students will go back in the classroom and complain. That is an appropriate and important aspect of what I regard as a beneficial ferment within our universities. It represents the best kind of intellectual engagement.

Comment: I think it's very good, Dean Filvaroff, that you responded when you saw that letter because I think there is a tendency to be apathetic and to do nothing when an issue like that occurs. When students took over a building at Brooklyn College, a group of faculty thought it important to express sympathy with their concerns: the raising of tuition and the cutting of financial aid. The faculty issued a public statement saying that we were in sympathy. It would have been easier to do nothing. I think we, as faculty, are tempted to do nothing because we may get into trouble or, we believe, won't get a promotion. But we would have been hypocritical not to take a stand on tuition hikes and then have an antibigotry teach-in a few days later. We needed to act to establish solidarity between us and our students.

Question: I had a student come to me a couple of weeks ago, indicating that he believed his free speech was being violated because he was not allowed to select a roommate that he felt was the most compatible for his lifestyle. Have any of you confronted that issue?

Walter Reliban: It's a difficult one, and I'm not sure there is a good short answer. My institution, among many others, is currently trying to evolve toward a more satisfactory resolution of that issue. The only thing I can offer is that it's a changing world, and I suspect this, too, will change.

Question: I'd like to speak to the Dean's reference to the Civil Rights Act, Title VII, and the possibilities of making policy about the hostile atmosphere in the classroom or on campuses. It seems to me that this has the possibility of being easy to define on paper but hard to enact. I'd like to know how you might go about enacting such a policy, since defining a hostile atmosphere seems difficult.

David Filvaroff: You're right. I don't know that I would attempt a definition which is going to be any more helpful to you than the concept itself. If there were not a requirement to demonstrate hostility, there would be a potential to have the exception swallow the rule. If that's a warning flag you were waving, I think it's wholly appropriate. What I'm thinking

about are circumstances in which the presence of hate and of verbal abuse has so fouled the atmosphere that our students and colleagues are inhibited—whether by nervousness, stress, fear, or concern—from functioning the way they ought to in our educational community.

Question: We live in a State which currently has a hate crimes bill that does not include sexual orientation. We have the statistics to show that the leading bias-related crimes are against gays and lesbians. What protections do we have for students and faculty who live outside of the metropolitan New York City area, for students that might be upstate and for students at private universities?

David Filvaroff: Without enactment of hate crime legislation that includes sexual orientation within the protected category, all that you have is the general protection which the law affords. In the case of physical assault, beatings, and so forth, the same protection is available to all students, whatever the purpose or motivation of the assault.

Walter Reliban: Well, if the conduct crosses the line into physical assault, then clearly the law of the State is such that any such offense would be punishable. If, however, it's limited to words, we have the issue posed by our earlier discussion.

Question: I have a question that has to do with the environment in which one works or in which one goes to school. On a college campus, sometimes students might exercise their First Amendment rights, not so much by standing on a soapbox and wagging their finger, but by engaging in the age old practice of writing on walls and desks. And as one sits down to work or to write or to move around the campus each day, you might be assaulted by kill words: send them back to wherever, all women are blank. I, for one, ride in an elevator every day where the word "nigger" was so deeply etched in the door of the elevator, that even when the workmen took a buffing compound and tried to take it off, they couldn't. Nothing short of removing the door would remove that word. What is the responsibility of the school administration once graffiti are up? Allowing such graffiti to remain on the wall, on the desk, on the floor, or wherever they are, perpetuates a harmful environment for the student or faculty member that, in fact, the epithets are directed to.

Walter Reliban: I think the college or university would rectify a situation of that sort immediately, and I think it goes beyond the removal of graffiti. It calls upon the whole faculty and administration to mobilize itself and exercise its educational leadership. We are teaching institutions, after all, and it is an important responsibility to make clear that that sort of conduct is inadmissible in a community of scholars or in any civilized community.

David Filvaroff: I agree with that. Anyone who scratches, paints on, or uses public areas to communicate in an offensive fashion can be sanctioned simply for defacement of buildings or property, irrespective of the particular content. Our University regularly has graffiti all over it. We call Public Safety and ask them to watch, but the perpetrators are never found. Our building is on a university traffic pattern; so it's not simply law students who are writing the graffiti in our building. Our students have learned that if they call Buildings and Grounds or Public Service, nothing much will happen quickly. Even if an individual faculty member calls, there may not be quick response. Our students have been invited to go to the Dean's office. The people there immediately call Buildings and Grounds and have them come as promptly as possible. But, it's not immediate, to say the least. I wish there were a way to stop it and to catch the people who do it.

Denis Paul: I'd like to thank the panelists for a very enlightening session.

Curriculum of Inclusion

Barbara Flynn, Assistant Commissioner for Postsecondary Policy Analysis, moderated the session. Dr. Flynn stated that the idea of a curriculum of inclusion is controversial in higher education as well as in elementary and secondary education and that the issues within this controversy will be resolved only with open discussion. She indicated the panelists promised a stimulating session.

Vivian Gordon, Professor of African and African-American Studies at the State University of New York at Albany, began her discussion of the issues with the hope that she would fulfill her promise to stimulate the audience. She stated, "I must begin by taking exception to the term, the 'curriculum of inclusion.' I think it ought to be called the curriculum of truth. African Americans and other nonwhite people have been included in the curriculum over the years. That is not the issue. The issue is whether or not the information is true or representative of the experiences of nonwhite people and others. Since I specialize in the sociology of the African American, I will use that as my point of departure.

"I want to call your attention to the proceedings from the First National Infusion Conference, entitled *The Infusion of African and African-American Content in the School Curriculum.* This Infusion Conference addressed the issue of the systematic defamation, distortion, and general neglect of the true experience and creativeness of African and African American people. The work of many scholars, especially over the past 100 years, provides us with more accurate information about African and African American contributions. Today, we find distinguished black scholars, whose publications have been well received over the years, now are battling for their academic careers because they dare to differ with the power structure that dictates curriculum.

"In higher education, we have a cultural imperialism that is seeded in the Greco-Roman-Judao-Christian ethic that is imposed upon all people, whether or not that is their reference or orientation. For example, in courses about the family the male patriarch model is the norm, and people or groups who deviate from that model are considered deviant. Indeed, in sociology, if we talk about the ideal type, we find that that model is inappropriate for most of white America (which is diverse within itself) and that it certainly begins to break down across gender and racial groups. Yet, if you want to write a master's thesis or a Ph.D. dissertation that differs from the norm, the validity of your references is questioned, as well as whether or not your work is scientific and whether or not you can detach yourself from your personal and emotional involvement and perform an objective piece of research. This assumes, of course, that the white male establishment is capable of being detached, objective, and value-free in all of its research.

"Since to disagree with the traditional wisdom is to take great academic risk, major works that could be references for classroom teaching or for research today are not necessarily published by the classic presses. Established nonwhite scholars have difficulty publishing their books in the scholarly presses without an introduction to, or a foreword by, a prominent white male whose signature alone is confirming. This is a power battle we have to face regardless of how personally committed we are to bringing about change. I find it impossible to talk about changing curriculum to 'include' when it is necessary to talk about truth which must be brought into the curriculum. The political nature of the decisions about curriculum must be addressed. It is impossible to talk about change without talking about the politics of higher education, and it is impossible to talk about the politics of higher education without talking about the extent to which the aim of education in all societies is to protect the status quo. Therefore, we are proposing to change the very means through which the establishment defines and protects itself.

"How does one do this and at the same time keep in mind the issue of academic freedom? As one of those campus radicals of the 1950s and 1960s, fighting for and indeed helping to establish some of the new definitions of academic freedom, I certainly cherish and appreciate the results and would protect them with all my might. On the other hand, it causes me great distress when we introduce 'new multicurriculum courses' and require them to be taken by all incoming first-year students, a practice which spreads the same content over a greater number of people. I am not impugning the integrity of hardworking, dedicated people who are devoting time to the courses. What I am suggesting is that I would rather the

courses not be offered if, through the use of them, the same information is repeated.

"This means that those of us who are involved must be willing to move beyond the traditional scholarly presses in our search for information. We must change the practices of the many college and university libraries that do not purchase from the presses of historically black schools. Further, given the fact that much of the information that has been substantiated today was unpopular yesterday, we must be willing to search for curriculum materials in nontraditional presses and use our own skills to verify the quality of what is written. It means that in some instances we have to read the book to determine its value instead of looking at the publishing company.

"As you know, a controversy has surrounded the emergence of the curriculum of truth. One article discussed the 'particularism' advanced by black scholars as they promote a different perspective on the African American experience. The author, prominent within the SUNY system and a person for whom I have respect, attacks an idea which he has nourished. Nowhere is there a greater level of 'particularism' than in the traditional education in which you and I were raised.

"Why, then, am I being particularistic when I say that African American history begins in ancient Egypt and that some scholars refer to the pygmies as the people of predynastic Egypt. Immediately my statement is challenged, and I'm asked to prove it. My response is that there are numerous publications that address ethnicity and culture of those early societies. If your multicultural course is called 'Race and Culture in the Modern World,' as the one on my campus is called, then technicallv you eliminate most of the African American history. That title implies that the history of the African American begins with the captivity and the enslavement of 1619. The correct term is 'enslavement,' because to be a slave is to be an object. Using another term suggests that slaves had free choice when they didn't. Multiculturalism mandates language that addresses the realities of the African American people.

"In a critical response to a diversity curriculum, someone said there is not enough time to cover all of this new information and, since professors have to make choices, some information has to be left out. However, if we consider the tremendous increase in information, we can't say that we're going to leave information out because we can't cover all of it. What we probably need to do is reorganize our courses, or develop two-semester courses, or make new uses of technology to present information, such as video cassettes and computer units.

"As people of color today, we are still finding ourselves begging to be included. I remind you of the words of Jefferson who said, 'If the nation expects to be both ignorant and free, it expects what has never been and never will be.' The extent that this nation pulls itself out of its current problems and is able to move forward will depend upon the degree to which we all move forward together. Moving forward together is going to demand respect and equality, not accommodating paternalism or adding hasty amendments to every course to include 'something' about black people, such as highlights of famous facts or only exceptional black people. The curriculum should not highlight exceptions but present the range of experiences of all peoples within their cultural context.

"There are six fundamental issues which the Infusion Conference addresses. One is that there is no significant history of Africans before the slave trade. Black students become distressed by professors who, in teaching about the slave trade, talk about Africans who sold their own people into slavery or that some blacks owned slaves. That is true; but you must understand that there was a time when to be emancipated meant you had to leave the state. Blacks who wanted to buy their families and emancipate them had to enslave them in order to keep them at home. Using the victim-blaming model as a camouflage for coming to grips with reality is not the kind of inclusion that I desire.

"Another fundamental issue is the myth that there is no history of the African diaspora. There are histories of African Americans, African Caribbeans, African Latinos, and Africans in England. Pan-Africanism perspectives are important to the study of the unity among Africans and the descendants of Africans throughout the diaspora.

"I also see a need to put classroom teaching materials into perspective. In the criminal justice program at one of our universities, a film about participant and nonparticipant observation and case studies was used in a research methods class. All of the teaching situations in the film presented black people as criminals. Similarly, sociology majors only learn about the Black-American experience when they take a course called 'social problems.' If we can develop sensitivities to this kind of selectively negative presentation, then we can be serious in our designs for equal presentations of the experiences of all people.

"I could go on and on and give you examples of both the teaching insensitivity and the educational institutionalized racism which are part of present day study. One of my undergraduate students was in a political science class, and the professor talked about the potential for New York State and California to become third world states by the year 2050. Another student, in a history class, is reading Kenneth Stamp's work on the Sambo personality and is criticized for being supersensitive when he responds. In another class, a professor interpreted unemployment rates as documentation for the statement that blacks are lazy. When questioned by a student about the interpretation of the correlations, the professor declared they were not getting into an emotional debate and dismissed class an hour and a half early. To promote change, we must be willing to face the fact that in higher education, and probably at all levels of education, we're talking about some entrenched, hard core, political and social Darwinism seeded in a Greco-Roman-Judao-Christian cultural imperialism that dominates higher education."

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Patricia Francis, Associate Professor of Psychology and Chairperson of the Center for Multicultural and Gender Studies at State University College at Cortland, expressed her delight that many participants came to the session. Her experience at many national conferences on this topic has been that few people express interest in curriculum revision.

Dr. Francis indicated that the Center she chairs is responsible for developing and implementing curriculum diversification efforts and recently undertook the effort to add to Cortland's existing general education scheme a required category of study entitled "Prejudice and Discrimination," GE10. With the addition of this requirement, implemented in the fall of 1988, SUC at Cortland became one of the first colleges to require a course on racism and sexism. She stated that the purpose of her talk was to discuss the structure of that program and the process that the College went through to add it to the curriculum.

"During the last 15 years, many colleges have increasingly acknowledged their responsibility to provide an environment conducive to learning for all students regardless of age, race, gender, sexual orientation, or physical condition. One result was a systematic attempt to transform curriculum. When you use a term such as 'transformation,' you indicate your intent to make the curriculum more inclusive and less androcentric and Eurocentric.

"This effort goes by many names. When you look at the literature in American higher education, you see terms like 'curriculum reform,' 'curriculum transformation,' 'curriculum diversification.' However, when you look at the literature about the primary and secondary educational levels, you tend to see the term 'multicultural education.' If you compare the progress that has been made in American higher education with the pedagogical and curriculum development work that's been done at the primary and secondary levels, you'd have to agree that American higher education is lagging significantly behind. The good news is that there are valuable lessons to be learned.

"For my teaching about multiculturalism, I adapted the concepts of Urie Bronfenbrenner, who is a psychologist at Cornell. Bronfenbrenner has offered a theory of how different levels of influence interact to affect the child as he or she develops. What I've done is taken his scheme and modified it to the pedagogy of multiculturalism or, more specifically, to the pedagogy of prejudice and discrimination.

"Bronfenbrenner identifies four levels of influence in child development (see handout 1a). The first level is the microsystem, which refers to any immediate influence that's operating on the student, such as interactions and academic content, friends, and previous experiences. Immediate influences in my classes are materials and information that I present to the class about multiculturalism, interactions with other students in the class through individual and group discussion, and discussions students have about these ideas outside of class. I also include previous socialization experiences students have had. Students are adults; they come into the classroom with fairly strong ideas about racism and sexism and about the other kinds of 'isms.' When I read their writings, I find they are particularly influenced by their parents and their religious education.

"The second system that Bronfenbrenner identifies is the mesosystem, which includes interactions among agents in the microsystem. An example occurs when some students come to class with certain ideas and beliefs about affirmative action, and I present them with conflicting information. Some kind of interaction, usually conflictual, occurs. Another source of conflictual interaction occurs when I ask them to consider sexual orientation.

"Bronfenbrenner's third level is the exosystem. When applied to the pedagogy of prejudice and discrimination, the exosystem is the atmosphere of the college itself. That is, what other kinds of information outside of a particular class is the student receiving? Can students see that there is an administrative commitment to diversity? Can they see that there is a diverse student body, a diverse faculty or staff? Is there a support system? Are there cultural events on the college campus that are supporting the idea of diversity?

"The fourth and final level that Bronfenbrenner identifies is that of the macrosystem. The best example of that is our societal attitudes. Today, a number of people who have been writing for years about multicultural education—including James Banks, Carl Grant, and Geneva Gay—have expressed concern about the increasingly conservative climate on our campuses. They are frightened, as am I, about the implications of this for education in general and for multicultural education in particular. The best example of this right now is the attack on political correctness. The term itself is a gross oversimplification and a distortion, much like the term 'reverse discrimination,' which is not understood properly. People are attacking multicultural education because they believe it is a means for liberal college professors to thrust their ideologies on unsuspecting college students.

"The next idea I'd like to discuss concerns strategies for curriculum diversification. Over the last 15 years, many colleges have transformed their curricula. Two examples of comprehensive curriculum revision are Schuster and Van Dyne's work at Smith College and Betty Schmitz's work at Montana State University. Both of these were specific to gender integration. These people were fortunate, for their work was supported by grant money; they were therefore able to revise a large number of their curricular offerings. Unfortunately, we at Cortland didn't have the funds to transform our complete curriculum. So, we faced the question of what could an institution do that's committed to the idea of curriculum diversification but doesn't have the opportunity to transform a substantial number of its offerings.

"Before we talk specifically about strategies, though, I think it's important to ask a number of questions before you begin. The first question is this: Who is it that's initiating the

efforts? Who is it that's going to do the curriculum revision, and who is going to support it? Are the efforts stimulated or initiated by the administrators or by the faculty? From our experience, I believe that you have to have administrative support. But you need to have a broad base of faculty support as well, because that's where most of the nuts and bolts work is going to be done.

"A second question is this: Who is it that will participate? What departments or divisions are going to be responsible for most of the curriculum diversification? Of course, ideally, you would like to see that work spread out across the college, but, in truth, it's easier for certain departments to do this than others. And, I think if you look at the curriculum diversification that's been done, you will see it is easier to do it in the humanities and the social and behavioral sciences than it is to do it in the hard sciences such as mathematics and computer science.

"The final question that you must ask is this: What do you mean by diversification? This is a sticky issue that has been a problem for us because it has to do with inclusivity. Which groups will be included? If you're familiar with the history of multicultural education, you'll know that the earliest efforts focused almost exclusively on race and ethnicity. If you're familiar with the work of Grant, who has done a number of elegant historical analyses of this work, you will know that one of the points he makes is that, with time, multicultural education has become more and more inclusive. Not everybody has been happy with that. For example, almost everybody will agree that it's legitimate to talk of race as a culture, but more recent treatments of gender as culture have been rejected by some groups. The best example is the argument that if you talk about multicultural education you have to include the issue of sexual orientation. This has been a problem for us at Cortland because there are a number of people who just are not comfortable talking about sexual orientation and will not teach it.

"Once you've answered these questions and made these decisions, you can turn to one of four strategies that might work best for you (see handout 1b). The first one is the single-course approach. Here, the institution designs one new course on multiculturalism and requires all students to take it. The advantages of this option are control over course content and the relative certainty that all students are exposed to the same information. The primary disadvantage is logistical, that is, being able to offer sufficient sections of the course and finding enough faculty who can teach that exact content.

"The menu approach is the second strategy. Colleges identify a list of existing courses that includes multicultural content, and students choose to take any one course they wish. This option is obviously the least expensive; however, it may be the least effective as it is unlikely that important multicultural issues will be discussed in sufficient detail to help students understand the implications of those issues for the way they view different cultures.

"A third approach is referred to as curriculum infusion or integration, depending on what term you prefer. This approach emphasizes the integration of the multicultural perspective into a large number of course offerings. Hunter College, for example, successfully infused gender issues into introductory courses and into the professional curriculum. The advantages are that students hear about multiculturalism in multiple contexts which give these issues more credibility. However, the disadvantages are that it is unlikely that the issues can be studied in depth, that it is difficult to oversee this process, and that it is easy for faculty to ignore the issues, if they choose.

"The category approach is the fourth strategy. A category of multiculturalism is added to an institution's existing general education or liberal arts program, and faculty develop specific criteria which must be met by each course included. My college adopted this approach when it developed a general education category on prejudice and discrimination and required it for all its students beginning in the fall of 1988. By this action, the faculty and administration sent a strong message to the campus community that multiculturalism is a serious intellectual endeavor, on a par with the study of science and literature. Another advantage is that the instructor is able to delve deeply into the issues. One disadvantage looms: multiculturalism issues are 'ghettoized' and many faculty see no need to include them in the rest of the curriculum.

"None of these approaches is superior, one to the other, though one may be more effective than another, depending on the nature of a particular institution. Further, more than one strategy may be used simultaneously. William Paterson College in New Jersey uses both the single-course and the infusion strategy. SUC at Cortland promotes the use of infusion while implementing its general education requirement.

"With this as background, I'll tell you how we developed our requirement. During the mid-1980s, it became clear to a core of faculty, staff, and administrators that Cortland's curriculum was unacceptably androcentric and Eurocentric. Even though a Black Studies program existed, Cortland's institutional record in dealing with multicultural issues had never been strong. Also, contextual problems began to arise, such as budget problems, a white staff and student body, and a tenured, middle-aged, nonmobile faculty that was predominately white male.

"When the budget crisis of 1983 hit, the Black Studies program was targeted for retrenchment. Disturbed, the campus administration formed a Dean's Committee to assess the College's record on multicultural issues. In 1984, this Committee argued for an expansion of the curriculum dealing with multicultural issues through the continuation of Black Studies and the development of minor programs in Latino, Jewish, and Women's Studies. The Committee's report also recommended the implementation of a requirement for all students to take a course on prejudice and discrimination. Additionally, the Committee recommended the formation of a formally

constituted group, the Center for Multicultural and Gender Studies, which would direct and oversee the development of the required course.

"During 1985, Center members created bylaws and determined the best way of implementing the required course. The category strategy was selected because it required only the addition of a 10th category of courses to a series of nine already existing academic categories from which a student had to select a certain number of courses. Center staff then described the category and set criteria for the courses to be included within it (see handout 1c). The criteria for the GE-10 courses were as follows:

1. The course must focus on racism and sexism to an equal degree. Instructors may address other forms of prejudice and discrimination.
2. The course must consider prejudice and discrimination both within individuals and within institutions.
3. Prejudice and discrimination must be presented in both an historical and a contemporary context.
4. The courses must be interdisciplinary.
5. Prejudice and discrimination must be considered nationally and internationally.
6. The consequence of prejudice and discrimination must be considered.
7. Connections must be made among prejudice, discrimination, and the exploitation of peoples.
8. Students must be encouraged to consider their own behaviors and beliefs with respect to these issues.

"Center members submitted their proposal for a new General Education Category to the College General Education Committee in the spring of 1986. That Committee approved the addition of category 10 and recommended it to the faculty. During the 1986-87 academic year, Center staff spent a considerable amount of time 'selling' the new category to the faculty. Noontime sandwich seminars were held; articles were published in the college newspaper; student support was garnered. Center staff visited all faculty in all buildings on campus, and evening forums were held.

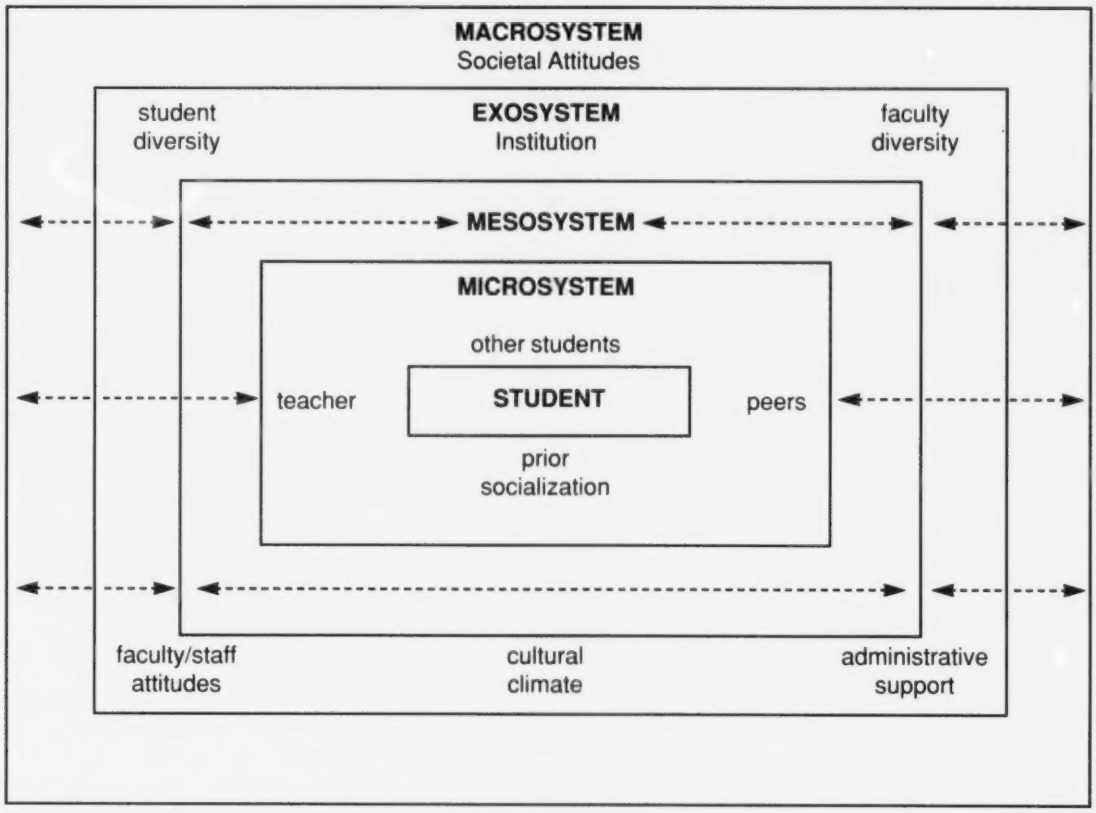
"The faculty raised two main objections: The proposal category would serve primarily as a vehicle for progressive faculty members to force their political ideologies on students, and many academic majors had little room for another required course. We dispelled the first objection by continuously emphasizing the pedagogical soundness of GE-10. These courses were not 'attitude change agents' but were designed to provide information that is not typically taught in the traditional curriculum. For the latter objection to be answered, we proposed that GE-10 courses would be cross-listed with another category, so that students could 'double dip' and meet two requirements by taking only one course.

"In May of 1987, the faculty approved the GE-10 category and the Provost indicated that GE-10 would be added officially as soon as sufficient sections of approved courses existed to serve 250 students per semester. We spent the 1987-88 academic year developing the courses, both new ones and modifications of existing courses already approved in other GE categories.

"In conclusion, may I say that major curriculum transformation requires significant planning, knowledge of other such attempts, and coordinated action across the institution. It also requires an unwavering commitment on the part of a group of faculty, staff, and administrators to keep at it and see it through. In addition, obstacles will arise. Some will be political, others ideological, and many pedagogical. All will have to be faced and overcome. Yet the rewards are worth it. The results are gratifying and empowering.

"As you reflect on what I have presented today, you may realize that this process of curriculum transformation can occur in a number of ways and not require a large injection of funding. I think that Cortland is a good example of a college that did not have an outstanding record of multicultural achievement, yet managed to develop a scheme that has had a major influence on the college and its students."

Teaching About Prejudice and Discrimination: Levels of Interaction



Note. Adapted from C. B. Kopp & J. B. Krakow (Eds.), (1982). *The Child: Development in a Social Context.* Reading, MA: Addison-Wesley.

Requests for more information can be sent to Patricia Francis, Department of Psychology, SUNY College at Cortland, Cortland, New York 13045.

HANDOUT 1A

Strategies for Curriculum Transformation

Strategy	*Example*
1. single-course option	William Paterson College-"Racism and Sexism in a Changing America"
	University of Vermont-"Race and Culture"
	University of Michigan-"Racism in the United States"
2. menu approach	Bowling Green State University, Florida State University, University of Minnesota, University of Wisconsin, Pennsylvania State University
3. infusion model	William Paterson College-"Integrating Women and Issues of Race and Gender into the Humanities Curriculum"
	Hunter College-"Integrating Scholarship on Women into the Introductory Courses"; "Integrating Scholarship on Women into the Professional Curriculum"
4. category approach	State University of New York College at Cortland-General Education requirement on "Prejudice and Discrimination"
	University of California at Berkeley-Requirement on "American Culture"
	Haverford College-"Social Justice" courses analyzing prejudice and discrimination through several disciplines

HANDOUT 1B

SUNY-Cortland General Education Categories

CATEGORY	*PRIMARY CONTENT*
#1-American Institutions	Processes by which national decisions made and implemented
#2-Analysis of Values	Critical thinking with respect to values issues
#3-Contrasting Cultures	Cultural assumptions differing from those of mainstream U.S.
#4-Fine Arts	Understanding of arts as expression of intellectual endeavor
#5-History	Historical perspectives enabling students to view their own contemporary context
#6-Literature	Creative processes that exist in written expression
#7-Modern Western Thought	Central assumptions, ideas and arguments constituting 20th-century intellectual debate (Marx, Darwin, Freud)
#8-Natural Sciences	Major scientific theories and information-theory relationships
#9-Science, Mathematics and Human Affairs	Complex relations among sciences, technology, and society
#10-Prejudice and Discrimination	Nature and causes of prejudice and discrimination

**Students must take one course in each category, except for #8, in which they must take two. Courses in Prejudice and Discrimination category may be cross-listed in another category.*

SUMMARY OF GE-10 CRITERIA

ASSUMPTIONS: Prejudice and discrimination are among the greatest factors dividing people throughout the world. Understanding the nature, causes and consequences of these factors is the first step in eliminating them.

OBJECTIVES: To examine the individual and institutional bases of prejudice and discrimination, both from an historical and contemporary context; To explore the relationship among prejudice, discrimination, and exploitation; To have students examine their own behaviors and beliefs with respect to these issues.

COURSES CURRENTLY APPROVED FOR GE-10

COURSE	*DISCIPLINE*	*CROSS-LISTED CATEGORY*
Prejudice, Discrimination and Morality	Philosophy	Analysis of Values
Race, Class and Gender	Geography	Contrasting Cultures
Development of Racial and Gender Role Stereotypes	Psychology	American Institutions
Minority and Women's Studies	History	American Institutions
Prejudice and Discrimination	Sociology	Contrasting Cultures

HANDOUT 1C

Barbara Omolade, Higher Education Officer at City College Center for Worker Education, City University of New York, counsels and teaches in an evening college program for New York City workers, most of whom are African American women. She also has had a central role in developing CUNY's faculty development seminars, which are designed to help faculty integrate into their teaching the new knowledge about race, class, gender and ethnicity. In leading these seminars, Professor Omolade discovered most faculty to be ignorant of the research and knowledge resulting from recent scholarship in Black Studies, Women's Studies, and the studies of the various people of color. According to Dr. Omolade, part of faculty's defensiveness about multiculturalism—in addition to being due to racism and conservatism—is ignorance. College professors often feel trapped in unlearning what they know and then in relearning new information.

"The question I have is how do we teach, represent, explain, and analyze knowledge that we know little about and that we never formally learned or valued? How do we become seriously engaged in the new knowledge, when we as graduate students and faculty are rewarded, credentialed, promoted, and tenured by our proficiency in the old knowledge? The pressure to unlearn and relearn is great. The demands come from the students who are pushing the efforts and from the amount of new information that needs to be learned. You can't teach a course on slavery anymore without including the perspectives of the enslaved. Books and documents now exist that say what the enslaved said and felt. Faculty cannot go back to the old ways with any legitimacy, and yet they are reluctant to move toward the new understandings.

"It's important that I explain how we developed faculty development seminars. The City University of New York has about 250,000 students. Sixty percent of them are women, 31 percent of them are black, 22.5 percent are Hispanic, and 8.6 percent are Asian Pacific. Sixty percent of the students in CUNY are people of color. If you're teaching there, you're apt to be teaching a course with people from all over the world. At CUNY there are students from 80 different countries, who speak about 30 to 40 languages. The largest group of students in our University are women of African descent. At City College, 39 percent of the students are black, 28 percent Hispanic, and 16 percent Asian. Eighty percent are over 20 years old. The students' average age where I teach is 30. However, the majority of CUNY's instructors are white, male, middle class, and middle-aged. Men from the old guard, or those who came through the traditional way, are now teaching women, many of whom are mature. They've had world experience, and they ask questions. Their very presence raises questions about multiculturalism and curricula.

"CUNY itself is also diverse. There is Medgar Evers College, a black college, and Hostos Community College, the majority of whose students are Latina women. The College of Staten Island and Queensborough Community College, on the other hand, are suburban colleges with a mainly white student body. Each college has a different character and a different history with respect to the issues of race, class, and gender. The residential area that surrounds each college has an impact on who attends the college. If you live in central Brooklyn and you are accepted at CUNY, you may go to Medgar Evers, which has more black students, rather than to Kingsborough, which has more white students.

"There have been numerous efforts on each campus to change the curricula. In the mid-1980s, every campus tried to develop a core curriculum. However, many of these attempts were limited. For example, at Brooklyn College, we developed a core which was supposed to teach Africa, African American, and Asia in one required course taught by three different professors.

"I worked on a CUNY-wide Diversity and Pluralism Task Force for two years. We visited every campus and asked specific questions about what actually was taught in the black and women's studies courses. We found a great disparity in content across campuses and found on many campuses that we had upset faculty by raising the questions we did.

"Besides the demographics of each institution, there are significant events which, I believe, have politically driven CUNY to develop new curricula and provide opportunities for faculty development. The first was the 1969 student takeover of City College, when the students demanded open admissions and Black Studies. The second was the charging of tuition in 1973. The third also occurred in 1973: women faculty and staff won their class action suit against the University on the grounds of gender discrimination.

"Medgar Evers College, the black college, had a four-month sit-in strike in 1983. Students asked for the resignation of the President of the College because they wanted one who would meet the needs of black students, such as child care and Black Studies. Black women students were central to the struggle for new leadership. They proved that the idea of black women being too conservative or too poor to be involved was a myth. They took seriously the development of Medgar Evers College and instituted the first Women's Center in the University system set up by black women.

"The fifth event occurred in 1983, when Chancellor Joseph Murphy appointed Marguerite Ross Barnett as the first African American woman Vice Chancellor of Academic Affairs. When she started, Safuya Bandele, founding director of the Medgar Evers Women's Center, and I went to her and asked her what she was going to do for black women. She explained that she was a feminist and was supportive, and she encouraged us to work with Dorothy Helly, a white woman professor from Hunter College. Together we founded a CUNY-wide women's support group called Friends of Women's Studies. This group went to the Chancellor and demanded that one of the Professional Staff Congress (PSC) create faculty development seminars on including race and gender issues in the curriculum. The first PSC Faculty Development seminar on this issue began in 1988.

"At the same time, CUNY received a Vocational Education Act grant for Faculty Development Seminars, which I've led since 1988. These seminars are for faculty teaching at community colleges, who typically have a much heavier teaching load than faculty at four-year institutions and have more difficulty coming to seminars. Faculty members are expected to attend these seminars in the fall and to develop a project on their campuses in the spring. Our seminar has offered various readings which are organized by topics rather than disciplines, and presented as reading groups or study groups. Each week, seminar leaders volunteer to lead the discussion. As facilitator, I prepare and distribute a bibliography of 100 articles on various topics that present a range of information about the new scholarship. Thus, participants have a bibliographical reference for their continued investigation of these areas.

"In 1988, we had a conference on integrating the new scholarship into the curriculum. In the summer of 1990, the Women's Center at the Graduate School sponsored a faculty development seminar that lasted a week. Over 100 faculty members worked at infusing information about women of color into the liberal arts curriculum at the CUNY senior colleges. Each day we worked with a different group of women of color, such as African American women, Latinas, Asian American, or Native American. The faculty groups were divided by discipline and assisted by resource people. The seminar exposed large numbers of faculty to the new scholarship. Some, for example, had never heard an Asian woman present a history of Asians in America.

"I believe that the efforts and activities of the students are harmonious with our efforts towards curriculum change. A very vocal, radicalized core of students continues to raise questions about the disparity between their personal situations and the world as it is presented in the traditional classrooms, and in their college classrooms.

"Most of the faculty that come to the seminars are white women. I think this activity has given women faculty, both black and white, a chance to come together to discuss issues, to learn new information, and to feel empowered about what they are doing on their campuses. I think the majority of faculty who are white and male do not feel invested in this process at all. I believe they feel disengaged and that it is irrelevant to their teaching. Nevertheless, I would like to see the leadership of the University make it possible for more white male faculty to attend, either through incentives, directives, or suggestions.

"The faculty development seminars offer a safe place for faculty members to learn and to grow. Each seminar has a feminist, nonracist, and nonhierarchal premise. We start with those premises in our discussions, which are led by both a white and a black facilitator. For many white faculty members, this is the first time they have had to learn from a black scholar. Also, we model the teaching of the information so that faculty avoid becoming engaged in endless ideological struggles.

"What I learned from teaching the faculty development seminars is that white faculty members who have the power are not engaged in this process. However, I believe you cannot create a faculty development or curriculum inclusion process unless you have a faculty that is itself multicultural and has expertise in the new knowledge. I've also conducted faculty development seminars for other colleges and explained that faculty must learn the new information from someone who already knows it. To me, that's essentially the core of curricular change, that the content of the curricula has to be learned from those who know the new information.

"The second thing, I believe, is that you can't have a diverse faculty unless you have Black Studies, African American Studies, Afrikana Studies, and a Women's Studies department that is strong and functioning. If you don't have that core of faculty, you have no place in the university or the college where you can do research and discuss the new information. Curriculum change can't occur if the university merely hires a black woman or man to come in and teach the new information. There needs to be a core of committed faculty already working on the new information, especially the information that is developed through Black Studies.

"I have a quote I want to share before I close. It is from Yale Professor Edmund Gordon, from a paper he wrote in 1988 entitled 'Coping with Communicentric Bias in Knowledge Productivity Through Educational Research.'

> I argue that it is in the best interest of knowledge production that the knowledge producers represent in the experiences that they bring to research, diversity comparable to the experiences of the populations that must be studied in order to answer the research questions posed. In many cases this would mean that investigative teams include persons who are members of, and intimately familiar with, a group under investigation. This argument should not be confused with the insider-outsider debate that Merton and others have talked about. I believe that both insiders and outsiders have their respective advantages and disadvantages when they function as researchers. In general, it would be wise to ensure that both participate in both studies. In the absence of either, however, it is essential that the impact of the limitation imposed by the absence of the other be seriously considered.

"Which, of course, brings us to the problem of the number of people of color who attend graduate school. If they can't get doctorates, it is difficult to have people within the university reproducing the knowledge base.

"Many of us are trying to develop the new person in the university—the person who is more than the European experience. I must add that if you identify as a European with the old model, you may find this threatening. But if you are committed to the struggle to bring about a new understanding, then you have to reassess your place in that Europe. Curricu-

lum change is broader than just whether we add a course or have a faculty development seminar. We, in fact, are at the dawn of a new way of thinking about the world, which in my judgment is just as critical and important as the Renaissance, the Protestant Reformation, and the scientific revolution."

Discussion

Question: I feel compelled to come to the mike because the ideas presented were dynamic. Dr. Gordon, you have dramatized for me why I, as a token black woman, was asked to teach minority groups from knowledge that I gained from trying, out of race pride, to find my roots and understand my history. In the discipline of sociology, where they would not hire me if I didn't have a Ph.D. in sociology, I am now asked to teach the African American experience without any training. I am appalled at the audacity of people who expect a multicultural curriculum to develop out of good intentions without adequate training.

Vivian Gordon: I've spent 20 years both teaching and conducting research about black people. I constantly remind people that I don't think that I know everything about black people. We are all asked sometimes to teach a course outside of our area of expertise. But, to assume that a new black faculty member on campus is automatically qualified to teach about black people is audacious. I resent that attitude, and it is unfair to the students as well as the teacher.

I was glad to hear you mention that people think that many presume that only black people can teach about black people. Although I believe an African perspective is required, it is not a race-specific requirement. The best course I ever had in jazz was taught by a person from Japan who played clarinet with John Coltrane. So the issue is the perspective you bring to your teaching.

For the white males in the audience, I'd like to say that you have a unique role. As part of the white male club, you, who have become enlightened, are able to accomplish a great deal because you have access to that club. You can go where no woman dare enter. I've often said, you started it; you continue it; you benefit the most from it; you ought to be in the forefront ending it. You must go back and educate others. You can take a firm stand, because you will not be dismissed as being incompetent or hysterical. That's your unique challenge.

I think that white women in the audience need to understand that you can be very committed to women's studies and still be as racist as anybody. Often "issues of feminism" become a hiding place for racist white women.

Question: Ms. Omolade, I wonder what the response was from the white male senior faculty members who attended any of the seminars. Have you had a chance to go back to their campuses and see what they are doing?

Barbara Omolade: They came to the seminar already wanting to learn and understand. One of them is an economics professor who has had difficulty because economics has been very resistant to incorporating the new knowledge. He added different chapters in his book based on the readings and discussions that dealt with issues concerned with black single mothers and black families. The other professor who came from one of the colleges went back to organize several sets of conferences on his campus. One of them was a day in which Toni Morrison's book, *Beloved*, was discussed. He also promoted the reading of that book among a large number of the students taking American literature courses. But, I think these men are not the traditional white tenured faculty because they came with a political sensitivity if not openness to the issues.

I wanted to say something about the coalition between black and white women. I've been in women's movements for a long time with both black and white women. The racism of white women is a part of the awareness of black women who lead faculty development seminars. We, as black women, took the leadership because so much of what has been defined as curricular change around gender has been defined solely from a white female perspective. We wanted to beat back some of the racism. Working on a coalition within the university, in the same way you work in coalitions outside the university with community-based and political issues, is very important. Racism comes up; we fight it back. We try to win some battles on some issues, primarily to benefit black faculty on the campuses, particularly black female faculty.

Question: I work with a group of 25 young people on Thursday evenings after work in a drug prevention program. One thing that always impressed me about these kids was that in their small group of 25 they represent a rainbow coalition. Biologically, they are neither black nor white, Asian nor European; they have parents from both races. They do not classify themselves using the terms that we use to classify people. Some of them are bisexual, neither homosexual nor heterosexual, and they view themselves that way. I wondered if you could address that for a few minutes.

Vivian Gordon: First of all, race is a social definition. That is, you are whatever the power group defines you to be. So regardless of how these young people may feel personally, I think it's a great disservice to them to let them grow up naive, believing themselves as raceless in American society. They must understand the social reality which demands that you be identified. Responsible parents must teach black children about racism so that they develop those coping skills which will prevent them from being destroyed while we wait for humanity to emerge.

The other issue is that the Association of Black Social Work-

ers and Black Psychologists has been concerned about scaling procedures in testing. If you identify scales for children, you will find that they have a rank order based on skin color which is the same as the greater society. Part of maintaining power is perpetuating the division. We have a Chinese-American woman who is in our graduate program in African-American Studies who said that there are many parallels and many differences in traditional Japan based on skin color.

I think another reality is that often children, in spite of their parents, begin to take on the attitudes of the greater society and they define themselves in terms of what's going to give them the most status and the most power. The Association of Black Social Workers has extensive data to show that we have to be concerned about people who, because of what they look like, will be expected to know about the group they resemble. They may not know and therefore find themselves in a position to do more harm than good to themselves and to others.

Question: How is the research literature on Asian women and on Hispanic women being integrated into the curriculum?

Barbara Omolade: During the curriculum development seminars we had in June of 1990, we had both Latina and Asian women speak to us. The question is how to get that information integrated into the curriculum without having significant numbers of Asian and Latina women faculty on campus. We would like to empower these people, get them hired to teach this, and assist them to develop a bibliography and disseminate it.

Vivian Gordon: For Puerto Rican women, I'd recommend Edna de Costa Berlin. For the new Asians, I recommend a new textbook called *Race and Ethnic* by Gonzales. He integrates issues of women throughout the discussion of diversified groups and has a special chapter which focuses on problems that are unique to women because of race and culture. You may also want to look at a work by Harry Kiltano, a Japanese-American, and Roger Daniels, who comes from a mixed Japanese-American and European-American background. For those who wish to call me, I could provide a bibliography.

Question: I would like to thank all of the panel members for sharing so fully today. I've been working with groups of people—students, faculty, and administrators—on women's issues, race issues, and homophobic issues. Many times I try to do something but I'm put down for doing it. When I was asked to coordinate a diversity workshop on our campus, I became a very important person because the administration needed this as part of their major activity to promote diversity. My question is that it seems that the European male-dominated system is so entrenched in our society that I sometimes lose hope. I wonder what the panel thinks is going to happen. Are we actually going to be able to make this work? Is the paradigm shift going to happen?

Patricia Francis: It's going to work. We have quite a job ahead of us, but as I look at the literature of the last 5 to 10 years, I think you have to be convinced that there is a lot going on. More and more, work becomes integrated so that the parallels among groups are realized. That's a hopeful sign.

I know that many people don't like to talk about assessment and evaluation. There hasn't been, as far as I'm concerned, adequate evaluation of what we're calling multicultural education at any level. So I think we need to do that. Because with this conservative political climate, if we can't show that we're having an effect, whatever we choose to define that as, these programs could be the first to go. If you look at the changing demographics, few could argue against what we're doing, as long as we continue to prove that what we are presenting is pedagogically sound.

Vivian Gordon: I think we ought to be pedagogically sound, but I'm not willing to retreat from talking about ideologies. We espouse equality. I'm not going to back off from that. My answer is two quotes: one from DuBois, who said that the crisis of the 21st century will be that of color, and the other from Frederick Douglass, who said that those who expect freedom without a struggle expect the ocean without the roar. Agitate, agitate, agitate!

Question: I grew up in the Caribbean in a period of national independence and anti-colonialism and anti-imperialism, and I went to study for a year in England. While I was studying, a talk was announced by a speaker who said, "The greatest exploitation in the world is the exploitation of women by men." And because of that one experience, today I am a confirmed feminist. I got a shock that day, but it was a very healthy shock. What we are saying today can also give a shock, a very useful shock. Curriculum diversification and multiculturalism are not simply a matter of changing styles. They are a matter of life, death, and genocide. It is extremely important for the lives of the 75 percent of the world that is not powerful at the moment that you continue in this wonderful work of multicultural education.

Barbara Flynn: I want to thank all of you for being such a responsive audience. I particularly want to thank our panel members for suggesting how to develop a curriculum of truth, for pointing out the difficulty there is in bringing about any change on the campus. These talks have emphasized that the most important way to bring about a new way of thinking is faculty development. I know when I was on a campus that was always the hardest to do.

Enhancing Community on Campus

Jeanine L. Grinage, Director of the Division of Postsecondary Equity and Access Programs, moderated the panel. She stated, "According to the American Heritage Dictionary, a community is a group of people living in the same locality and under the same government. It's also a social group or a class in which the people are similar to one another. These are interesting concepts to keep in mind as we discuss the issue of enhancing community on campus."

Bernice Braid, Professor of Comparative Literature, Dean of Academic and Instructional Resources, and Director of the University Honors Program at Long Island University's Brooklyn Campus, indicated she welcomed the opportunity to share ideas with the audience.

"I'd like to begin with a short quotation from the play, *The Blacks*, by Jean Genet. It begins with instructions:

> One evening an actor asked me to write a play for an all Black cast. But what exactly is a Black. First of all, what's his color? And then he says, this play, written, I repeat, by a White man, is intended for a White audience but if, which is unlikely, it is ever performed before a Black audience, then a White person, male or female, should be invited every evening. The organizer of the show should welcome him formally, dress him in ceremonial costume, and lead him to his seat, preferably in the front row of the orchestra. The actors will play for him. A spotlight should be focused upon this symbolic White throughout the performance. But what if no White person accepted? Then let White masks be distributed to the Black spectators as they enter the theater, and if the Blacks refuse the masks, then let a dummy be used.

"What I observe is that there is no three dimensional, static, standing object out there which we call community. There is, however, a sense of community among the people who share a locality. I would argue that unless the people who live in juxtaposition with one another, whether it is on a campus or anywhere else, feel that they really do share an experience of some kind, they don't generate a sense of belonging to a community. If they don't do that, then a community cannot emerge.

"With that in mind, I want us to think through today's program. First of all, we began with a look at multiculturality as a challenge to us in higher education. We then heard a panel identifying and discussing issues about conflict on campuses. That panel was followed by one which addressed the legal and social issues for free speech, academic freedom, and the question of what the rules, regulations, and practices on our campuses might be.

"Now, after lunch, we've begun to talk about what happens from the student's perspective. We've been doing this by dividing the topic into two halves: a discussion on a curriculum of inclusion and one on enhancing community. I argue that such a dichotomy echoes a very traditional view of what it is that living and learning are all about. That view says there is a radical split between what we might call the intellectual domain and the affective or psychological domain. We have among us people who would characterize themselves as specialists in the creation of courses and delivery of education, that is, the intellectual life of campus. We also have among us specialists in 'student life,' and that almost always is taken to mean the affective domain: what happens to students emotionally, what happens to them socially, what happens in their cocurricular or extracurricular time, as if it were possible to take the same human being and assume that he's bifurcated along that divide.

"We need to break down that dichotomy if we ever intend to address the issue of creating community on campus. We must assume, therefore, that every student is an encapsulated whole who has a powerful dimension of intelligence but an equally powerful dimension of affect, of the emotional. As long as we pretend that the two can be handled separately, we cannot help students in their effort to break down territoriality.

"We always talk in higher education as if there is collegial life on campus, as if we believe a single community of scholars exists. I have yet to find a campus where the professors feel that is true. They are sometimes happy or sad, but they don't believe there is a single community or profound level of collegiality on their campus.

"Many of us for at least 15 years have been talking about the things that keep people apart. We know some of the

political causes, such as territoriality. People count heads, offices, square footage for office and lab space. They do this on various sides of different boundaries that they don't want to see crossed or reduced. In addition, we are educated to be specialists who have a language and manner of thinking and a way of looking at the world through the structure of a particular academic domain. We are so specialized that when we go to lunch with other people we almost never discuss serious issues of existential reality, even from the different perspectives in which we are specialists. We talk about the politics of the campus, of the United States, or of the recent war. We talk about something which doesn't totally engage us as human beings, as if we, like our students, are split into an intellectual and an affective domain.

"The result of that larger fragmented intellectual world is that students literally feel as if they are moving from one country to another when they leave their biology classes for their English classes. The words are different; the people look different; and instructors behave differently at the front of the room and ask for different things. It's a totally different experience to be in a laboratory-class-with-lecture one hour and, in the next, in a small English class writing papers. We have projected onto our students a fragmented world, and they are coming to us feeling gulfs among themselves and between themselves and faculty. What we need to do is to stop the fragmentation and the isolation, to acknowledge the myth of the collegial scholarly community, and to recognize that, together, the students and we must discover how to use the time we share to begin to create something that does not already exist, and hopefully thereby create a sense of shared territory between us, that is, create community.

"The way I translate what I have said into something that I do, is by teaching students to create their own maps of a subject matter area, of a world that they and I might share. I try to find ways in which students feel that the learning in which they are engaged is somehow their project, that they themselves have taken on the task of being agents of change in and for their own lives. Our method is to group students into teams to work together, sometimes changing the membership or leaving it static in a given semester. The purpose is to have students actively and aggressively explore the world around them. The first world around them, of course, is their campus. I push them out to find out what is out there. I provide them with blank maps: they have to discover what building is what by going to each and discovering what is housed in that little square on the map, who is there, what those people do, how they interact, what their function is vis-à-vis one another, and even what their function is vis-à-vis me. Then I have them explore the neighborhood, which is downtown Brooklyn, and go from there to some of the other places in New York City which many don't know geographically. Through all of this, I help them understand how this is essential to their learning about themselves, as students, and to their becoming high achieving, performing adults.

"What this involves is several kinds of exercises. One is observation. Sending students out to explore their immediate world is one exercise. I have found, working with an urban population, that many people have spent 18 to 25 years of their lives assiduously learning how not to see. They walk down the street deliberately not seeing who else is walking down the street with them. They think that this is self-protection. In fact, it's not. I tell them, 'All right, I'll meet you two blocks from campus at a certain hour. We'll all get together there and do something.' When they get there I say, 'Well, what did you see between school and here?' They invariably say, 'Nothing.' Let's think about that. In English classes we hold up a painting and ask them to describe what they see. Why not ask them to see the world around them and record the scene in writing? This allows them to examine each other's writing and figure out how their own minds work.

"There's a strong element of self-reflection in a process like this. We develop exercises that involve writing so that they share their work and analyze it. This helps students to develop a language which assists them in assessing themselves as thinkers and as doers and permits them to correct each other's visions. Over time, they become hyperconscious of their way of drawing maps and discussing how the world in which they live has meaning.

"As students work together in small groups, they begin to buy into each other's purpose and product. They see the world from each other's perspective. They learn that they are necessary for one another. I think that a student's feeling needed by another is one of the best catalysts for feeling included, wanted, and important. It doesn't matter what the nature of the campus is, as long as the students realize they need to be with one another because they themselves are needed for other things to happen. Then they feel they belong on their particular campus.

"I suggest that whatever it is we create on campus needs somehow to be an adroit and artful combination of what some people would call curriculum, that is, specific texts to read, specific analyses required, and attention focused on the way people feel they belong together as a cohort. Whatever exercises are built into the curriculum, they should encompass a view of the world that allows students to feel wholly in the world we have invited them into for the time that they are undergraduates. We are talking about ways of knowing, ways of talking that are not just about reading lists; we are talking about ways of teaching or presenting class material, about a constructivist approach to learning which puts the students in the center of the project.

"Let us go back to the quote I read to you at the beginning of my speech. The author's emphasis is on having someone physically present to represent the Other. There are plenty of college campuses out of the 3,400 in this country that are tiny and are places where everybody is similar in looks, beliefs, and even gender. But there is no excuse for them, nor for us, for not discovering how to deal with the learning experience

in which otherness is a part of what is being confronted. If you cannot develop community on the campus, which is a little world that has within it contradictions and conflicts, how can you expect to work in a community like the United States, a nation which has even greater contradictions and conflicts? No matter how homogeneous and sweet and harmonious any given campus is in this country, the world in which we live challenges our sense of security and being, and that challenge is getting more serious every day. It seems to me we have an obligation, as university faculty, to present a global view of community in which we incorporate by design radically opposite views into our teaching. This strengthens and invigorates both ourselves and our students."

Elleni Tedla, Associate Dean of Students and Director of the Cultural Center at Colgate University, discussed the Center's outreach program known as the Coalition For a Better World. Developed by the Pan African Cultural and Educational Institute, the purpose of the Coalition is to promote understanding of (1) the cultures and roles of African, Latin, Asian, and Native Americans in the building of the United States, and (2) the major challenges that we all face.

"The Coalition is intended to build alliance between the various student organizations across campus in addressing major issues that deeply affect us all. At the heart of it all is the belief that we can make a difference if we actively engage in educating and sensitizing ourselves to what is happening around us here and abroad.

"Students need to learn about their own and other cultures so they have a better understanding of themselves and others. Since the United States does not consist of one culture, one race and one perspective alone, it is important that all students learn to appreciate their rich inheritance which comes from living in a pluralistic society. The history of America comprises the story of all its groups and their contributions to the development of the national character. This appreciation can come from learning the 'others' are also us; that 'others' have also built and enriched this nation; that 'others' should not have to strip off their cultural and religious identity in order to be accepted.

"There is no conflict between unity and diversity unless we choose to perceive conflict. All around us, the universe is pulsating with diversity. Yet, all the diverse parts work together to constitute the whole. In any given locality, all trees are not the same, all birds are not the same, and we do not insist that they be the same. In fact, we appreciate the variety! However, when it comes to dealing with diversity in people, we are at a loss. If we choose, we can celebrate our diversity—a mark of our human creativity—while building on our commonality to enhance our unity. In a world that is highly interdependent and fast-changing, we need to prepare our students to become resilient. Resilience requires understanding and relating well with others, since others are really part of us.

"The Coalition For A Better World has six themes and each theme is designated to a month:

September	Global Awareness: Cultures and Religions of the World
October	American Education and Diversity
November	Poverty and Health Issues
February	Africana, Asian, Latin and Native Americans and the Building of the United States
March	Women's Issues
April	Peace and Environmental Issues.

"Another purpose of the Coalition is to empower students to be responsible for their own education. Center staff believe students need to learn about their own culture so they can appreciate themselves and contribute to society. Staff also believe students need to learn that diversity can be harmonious, balanced, and without hostility or rancor. Therefore the involvement of students in developing program ideas and implementing the programs is important.

"Students from Latino, Asian, African, European, and Native American backgrounds are asked to serve as program advisors and program coordinators. They coordinate the Coalition's monthly theme for the Center's activities and then invite all student organizations on campus to participate in the Coalition's open house discussions. Special invitations are sent to student groups who might be interested in making a presentation on the theme of the month. We also ask students to gather other students together and discuss the theme of the month in other locations and at different times than those set by the Cultural Center. Individuals and groups are encouraged to get together around lunch or dinner for their conversations. Students can also gather in dormitories for discussions. Sometimes faculty members are invited to participate.

"Our Cultural Center has developed a list of faculty who are willing to facilitate these students' discussions. Many of these faculty already teach courses related to the Coalition themes. An important learning we have gained is that we cannot assume that all students are at the same level of understanding. Many students have never discussed these issues before. They experience a surge of emotions or confront guilt or anger and find they are, at times, unable to control themselves. Other students have never sat together with so many diverse others and, when they do, they realize that they are unable to talk to one another freely. As a result of this learning, we decided to emphasize the positive in any theme we discuss. We focus on the contributions and affirm the positive in other cultures. Through this approach, we counter some of the stereotypes, especially in word usage. For further information and knowledge, we encourage students to take courses related to the theme. At the open house, a list of courses, articles, books and videos/films related to the theme of the month are also handed out. By adopting the concept of Coalition For A Better World, the Colgate University Cultural Center strives to help all students understand the roles and contribution of various groups by bringing students together monthly to discuss themes of significance. In this way we

hope to bring our students to the realization that they can make a positive difference in their own lives and in the lives of others."

Thomas D. Morales, Assistant Vice-President for Student Affairs and Director of the Office of Special Admissions and Educational Opportunity Programs at State University College at New Paltz, stated that campuses which have been the most successful in recruiting historically underrepresented students seem to be those that are experiencing the most conflict. "Historically underrepresented students coming to predominantly white campuses pose new challenges for all of us in higher education, new challenges for us to look at the curriculum, for us to look at how we develop policy and implement it, and for us to reexamine some of our practices to assure that those students who are new to our campuses are indeed an integral part of the community.

"I had an opportunity over the past two and a half years to serve as cochair of the SUNY-wide Task Force for the Cultivation of Pluralism. This Task Force dealt primarily with the African American, the Latino, the Asian, and the Native American communities within SUNY. Today I want to review some of the recommendations of the Task Force and give you some suggestions for practical applications and strategies to enhance community through diversity.

"The first recommendation states, 'In its quest for the cultivation of pluralism, the university should seek to increase the number of African American, Latino, Asian, and Native American students such that these groups might exist within SUNY at the rate more closely resembling the population distribution of the State of New York. It is equally important to emphasize the need to increase the retention and graduation rates of these students.' About 25 percent of New York State's population consists of African American, Latino, Asian, and Native Americans. Therefore we recommended to the Chancellor that SUNY should strive to recruit so as to populate its institutions to reflect the State's distribution. I contend that the private sector must do the same.

"I think we need to reexamine how we recruit students and, in particular, how we recruit historically underrepresented students. I have a son who is a senior in high school and, fortunately, has excellent grades. As a Puerto Rican male, he has received hundreds of letters from colleges. The letters ranged from, 'Dear Minority Student, We have your scores from the minority search from the College Board, and you're a great minority student. We have a lot of minority students here, and we do great things for them.' That turned him off. Even though Tom is conscious and knowledgeable about who he is, he was taken aback that he was being approached by an institution because he was a so-called 'minority.' At the other end of the spectrum, institutions wrote to him but did not mention the term 'minority' at all. They said, 'You're an attractive student because you have excellent grades and good SAT scores.' Those institutions stood a chance with him. While I believe it is important to market the services and atmosphere the college has for historically underrepresented students, I believe that the institution should be recruiting students because they are outstanding and would make excellent members of the college community.

"We need to examine how we evaluate historically underrepresented students. Many African American and Latino students should go through an opportunity program such as HEOP or EOP because they do not have the high school grades to go through regular admissions but do have the potential to succeed given academic support and counseling services. There are other students, though, who do not need the academic support that an HEOP or an EOP program offers. I am suggesting we don't lump all African American or Latino or Asian students into one category. They are individual people with individual interests and come to our campus communities with individual talents.

"We continuously need to evaluate our retention efforts for all students. Many scholars cite the fact that only one of every two students who begin work towards a baccalaureate degree completes it and that most students take four years and eight months to complete their degree. We continuously need to analyze what are we doing to enhance the persistence of all students and, in particular, what we are doing to assure that historically underrepresented students are continuing and graduating at the same rate as other students.

"The second recommendation deals with African American, Latino, Asian, and Native American faculty. Institutions must examine their recruitment policies and their retention policies. They must examine how they attract these qualified faculty to the campus and how they retain them. Though I strongly believe that historically underrepresented faculty play an important role, I equally believe that all faculty, regardless of race, play a positive role in the retention of historically underrepresented students. The literature that deals with persistence and retention clearly states that students who develop relationships with a significant other outside of the normal instructional format or formal relationship tend to persist at higher rates. Those relationships can be developed with any faculty or staff member, regardless of race or ethnicity, and should occur outside of formal instruction. We need campus administrators and faculty to create activities that enhance those relationships.

"Language is crucial. The Task Force Report states, 'The Task Force recommends that SUNY abandon the use of racial designations such as "black and white" in favor of continental, ethnic and cultural heritage-based identifiers such as African-American, Latino-American, Asian-American, European-American, and Native American. Beyond continental identifiers, national identities such as Italian-American, Polish-American, Japanese-American, and Brazilian-American may also be used. When such designations prove too laborious, the target group should first be named and may subsequently be referred to as targeted populations. In addition, the term "minority"—with its subtle secondary, if not caste,

status implying the antithesis to "majority," which is frequently a polite code word for white—should be avoided. "People of color," given its antithetical relationship to "whiteness," should also be avoided.' Even the American Council on Education, continues to use the M word, which I and the others on the Task Force feel is reactionary. For example, when a president gets up in front of a group of Caucasian undergraduates, he doesn't say, 'I want to welcome all of you majority students to campus,' or 'I want to welcome all of you white students to campus.' But how many times have you heard presidents or deans say to a group of historically underrepresented students, 'I want to welcome you minority students to campus. And we really want you and we really are glad that you decided to come to our school.'

"I notice there has already been a change in terminology at New Paltz, from the president down to the janitor. I've also noticed at various conferences and meetings that people are becoming increasingly sensitive to terminology and how language is used to exclude or include community residents. All offices and programs in the university system that carry such labels as 'minority affairs' or 'disadvantaged,' should be required to change their titles to a more inclusive one.

"Presidential leadership is a prerequisite to enhancing community and diversity within the community. A strong presidential directive within the organization sets the tone and helps make diversity work on campus. The president also must take a leadership role in developing the institution's plan, a plan that should be written and in which the role of each unit should be described and direction be set as to how the office will respond to the needs of historically underrepresented students.

"Another strategy is an open line of communication with historically underrepresented students. About three years ago, I created an African American and Latino student leadership group. As a representative of the administration, I met with students in that group who were leaders of various campus organizations, and I then orchestrated meetings with the President and the Vice-President for Student Affairs to continue a dialogue. You can ask your students what are the things that we need to change in order to be more responsive to them. They will be candid. Some of those things you will be able to change; others will need to go through faculty governing structures and the structures that cause change within an institution.

"Students at New Paltz made many simple suggestions which the College implemented immediately, such as Black Solidarity Day, more Latin American study courses, and more activities for Latino students. This made a big difference in enhancing community, in having students who have historically felt excluded from the mainstream feel they were an integral part of the campus community.

"At New Paltz, we have a rainbow month, during which the Black Student Union and the Latino students sponsor a variety of activities. We get non-Latino students doing the ChaCha, and we have non-African American students sitting down to an African American meal. Last fall, for example, we had a chef from a West African restaurant come from New York City and serve a West African meal. The students who attended enjoyed it, and the faculty are still talking about it. Often, the food service is a key. A student who walks into a institution and smells some 'down home food' says, 'Hey, this place cares about me.' Not only that, of course, but other students also will learn about that person's culture. Isn't that what we're about, teaching our students to appreciate each other, to love each other, and to feel part of the college community?"

Discussion

Jeanine Grinage: As promised, our panel provided us with quite a bit to think about. Are there any questions or comments?

Bernice Braid: Tom Morales took the view that there are certain things that the institution administratively not only can do, but should do, to create an atmosphere in which certain other things could happen. Eleni Tedla discussed the notion of a coalition to do some interesting and creative things across cultures. What if we take a hypothetical situation? Suppose we live on a campus that doesn't have anyone who, let us say, is a Muslim or a Jew. Wouldn't it have been wonderful this year to take advantage of the rare occasion when the Muslims, the Christians, and the Jews all celebrated rebirth at roughly the same time. This hypothetical uniform campus might have offered a course which discussed the rituals celebrating rebirth; student clubs might have provided food appropriate to such ceremonial occasions. Instructors could have made it possible for students to discover where the food originates, and a chemist could have discussed the chemistry of particular foods. An anthropologist might have talked about the ecological setting within which certain particular forms of edible celebrations have occurred and why. It's just this kind of activity where students can be given an opportunity to learn about themselves and others.

Jeanine Grinage: You've mentioned curricular involvement for students. Elleni, you discussed activities that student organizations present, and Tom, you talked about activities that the college administration and faculty can plan to enhance community. All this work assumes that we have an audience who is receptive to our message. What do you do with students who resist that type of learning, and who, in fact, would prefer to experience college more as a revolving door than as a life-changing experience?

Thomas Morales: We were having fun until you brought in reality. Indeed, there are students who come to our campuses from families who live in segregated communities. Some parents call their children and find out that they are rooming with a Rodriguez from the Bronx. The mother then calls the

administration and wants her child's roommate changed. I think that there has to be a very definitive message from the president, at orientation, about the composition of the campus community. Freshmen orientation courses must include issues of race and the other "isms" and how the institution deals with confronting them. Administrative services, academic affairs, and student affairs have a role. Multiple approaches need to be used, continuously, so that over time each student is reached.

Question: I have a situation on my campus that I think is a corollary. At St. Francis College in beautiful downtown Brooklyn, we have a rapidly changing student population which is consistent with the rapidly changing demographics of our service area. It probably won't be long before it's a majority-minority campus. The institution was founded by Irish immigrants and later attended by Italian American immigrants, so it has been mostly a white institution up until the last 15 years. I think there is resentment building among the white students because many of our minority students like to be treated the same as us when it suits them, but then want to be treated differently when that suits them. This is particularly important for many of the white students because they face a very competitive academic market. I hear comments that disturb me very much, such as, "Well, I'm not black, so I don't have a shot at law school." There's a sense of reverse discrimination now; an empowered majority is seeing its power shifting. I think also there's a fear of payback. There's also a sense that we're losing our grip, and that there are going to be awful consequences. That's not good. What do we do about it?

Bernice Braid: One of the great advantages to putting students to work at surviving through a difficult task they've been assigned to complete within a certain period of time is that they will work together to do it. If they have to engage in that activity six times or eight times before they receive their degree, they go out of their way to make room for people who disagree with them or who are different from themselves. They expect that it's the norm, that in their community there has to be space for people who disagree and who see things differently. Sometimes one of the people who has a very unpopular point of view may not be at a meeting; the others will say, "Well, if John were here, he would be arguing. . . ." They'll put his viewpoint in the discussion even when the faculty are relieved that this student didn't come. Over time, this kind of active, conscious inclusion makes an enormous difference to perceptions about advantage and discrimination.

Thomas Morales: I also see the backlash. It is very common. I read an article in our student newspaper that discussed how minority students get all the financial aid. The fact is that there are more Caucasian students receiving Pell Grants than students of color in this country. I think we need to continue to educate our students about who gets what. We need to create projects, work environments, and social activities that bring students from diverse backgrounds together to partake in common activities. Of course, we're never going to reach everybody; and, unfortunately, students go home to many parents who are still living in the fifties.

Elleni Tedla: The problem is going to be with us for some time. What we need is a coordinated effort involving faculty and other offices across the campus in bringing about an appreciation for diversity. Both faculty and staff throughout the campuses need to examine their attitudes and their understanding of the realities of American society. Then they can prepare students to live in a fast-changing and highly interdependent society and world.

Comment: The most popular program on the Fordham University campus is our Community Engagement Program. It's in our Campus Union Building, where our students can't miss it. We have hundreds of students in the program every year. I'm going to an awards ceremony there in about three hours, and the President will be giving awards to students for their work in community service.

Comment: I want to thank the panelists for presenting their ideas in a positive way rather than talking about the diversity as the cause of problems. Diversity is what gives us the opportunity for true education. I happen to be a member of an international religious community. The mother house for the last several years has housed refugees who are illegal in the United States, and we see that these refugees get to a country where they are legal. The latest group of refugees that we had were from Somalia. There were a grandmother, a tiny baby, a mother, a father, an aunt, an uncle, and some children. This is a wonderful family; and it is a group which practices something that we don't practice, and it's OK. We have somebody who takes these people to the heated food tables to explain to them what is on the tables, because it doesn't look like the fish that they're used to eating. When you meet people from all different persuasions, you stay open constantly. I believe we need to stay positive about the wonderful contributions that can come from everyone.

Bernice Braid: I want to respond to your question with the image of a family. In every family, there is at least one person no one can stand. Yet no one tells that person he or she has no right to call himself or herself a family member. It seems to me that there is a relationship between that image of family and the way we live in a world where there are many people that we don't like but we live with. A second element related to the image of family is that not everybody who is, for example, African American or Christian, shares the same view of the world. The problem is how to create a forum which is sufficiently open that students can discover how many different ways their classmates, regardless of their color or cultural background, see the world.

Question: I'm the student ombudsman at Rochester Institute of Technology and I was interested in Dr. Braid's opening

comment affirming that community is not a three dimensional object. In fact, I have difficulty in understanding where the academic community is, in general, and if there is an academic community, and who wants one. I see the academic community going the way of the neighborhood community or the nuclear family. I don't see a lot of people interested in the academic community. I see people working in colleges, existing in fiscal fiefdoms. I see people interested in writing papers and getting tenure and promotion. I see students coming to me as the ombudsman and wanting a quick fix for whatever problem they are having. I have this sense that there's not a great desire to have an academic community, and that we sometimes do a little collegial collusion and pretend that there is one. What concerns me is the segregation between adults and young people. I see instructors in the classroom teaching their technical information and skills, but I see little desire or interest to be involved with students as people outside the classroom. I'm very concerned that we've developed a nation of young people with attitudes and opinions that are peer-based because they don't have adults who want to take the time to communicate with them, find out what they are thinking, and share what they are thinking, feeling, and valuing. I'm looking for an answer to what we can do to create community at the institutional level. How are we going to deal with a tenured faculty that has an identity based on a discipline whose application is not on campus?

Thomas Morales: There is some validity to the view that institutions of higher education have become organizations where different classes of people come, do their thing, and leave. However, those institutions that are located in urban areas and serve predominantly commuter populations find it difficult to develop and enhance and enrich the campus community. I think institutions that are primarily residential institutions in rural areas have a greater chance of cultivating and enhancing a sense of community. The issue of faculty and staff who refuse to participate with students or get involved with students outside of the academic relationship is a difficult one in this time of collective bargaining agreements. I believe we need to work as an institution to create a sense of community.

Bernice Braid: One of the fine memories I have of being a graduate student is being in a seminar where one of the professors on campus, who was not teaching the course but who was interested in the particular author we were studying, came to the convener and said, "Would you mind very much if I take this course? It's been a long time since I've re-read these books. I want to rethink them. Could I just be one of you?" Everybody said, "Yes, that's fine." Watching a person who was well educated and brilliant struggle through the material a second time was a powerful learning experience. It seems to me that what's exciting for students is to watch a professor grapple with something and see it in a new way. They can do this if the professor doesn't feel the need to stand on a podium and be the "expert." I think we can deliberately design situations in which students see new ideas taking shape, see faculty feeling comfortable grappling with ideas, see in a public arena the process of reflection and analysis.

Thomas Morales: There are strategies for universities with 20,000 students, so that you can develop communities within the organization along residence life issues. At Stony Brook, where I had an opportunity to work in the late 1970s, there was a federated learning community within a residence hall. Everyone in the residence hall took the same courses; everyone lived and learned with a group of faculty members for an entire semester or an entire year along a theme. During this time the students and the professors were engaged in community.

Elleni Tedla: One area we need to examine seriously is how we have been educating students. We overemphasize individualism. We do not encourage team approach to learning and addressing problems. We often act as if "I" is divorced from "we." The idea of "I" is interrelated with all the "Is;" for the individual bears responsibility to the community and also reaps benefits from it. Unfortunately, educators seldom focus on the development of interpersonal skills that enhance togetherness. It is not unusual for students to sit in a class for a whole semester and then go on to the next semester not having developed a relationship with anyone in that classroom. In this type of atmosphere, it is often difficult to connect with someone who is from a totally different background than one's own. It is, therefore, not surprising that students may only want to do just what they need to do and leave. For them, there is no responsibility beyond the classroom. We need to focus on the idea of community and bring it in its fullness into the education process.

Question: I am grateful for the appreciation and recognition of diversity, the experience of one another's diversity, and the development of communication and understanding. It seems to me that community develops in the context of a common purpose and I would like to hear more about the purpose of education, something which I, myself, relate to the purpose of life. I've looked briefly through the Regents' suggestions for development of postsecondary education programs, and I see no reference there to the purpose and goals of higher education. To me that deficiency seems to deprive us of a vision, a goal, a direction or a focal point that we can move towards. I wonder why we need to think of one another in terms of cultural or racial groups. Isn't this defining ourselves too narrowly? Are we to be defined in terms of our skin color or our cultural background? Are we not all human beings? This, of courses, raises the question of what human beings are and what they are for; it brings us back to the question of what life is for, what education is for. I think it relates to Dr. Tedla's point about overemphasis on the individual, overemphasis perhaps on racial individualism and cultural individualism. By so doing, we seem to set up adversarial relationships. If we consider the question from the point of view of

who I am as a human being and who you are as a human being, then we have a common point towards which we can move, and that unites us from the start.

Elleni Tedla: I think we need to understand that human beings are diverse. Our problem is our inability to live with the diversity among us, our inability to accept and to appreciate the 'other' when the 'other' appears to be different than us. If we look at world history, we see it has been one of conquest. Colonialism is a fact. We cannot look away and say it wasn't there. But, when we open our books in the classrooms, we find little and poor presentation of other peoples' way of life. We need to learn about each other and appreciate one another as human beings who come with our own contributions to humanity and with our own, different understandings of the world. Diversity is not something that is polarity or a conflict. I see it as complementary—an opportunity to explore other ways of knowing and understanding that are different from our own.

An acknowledgment of the individual is important, and so is the recognition that the individual does not live apart from the community. There is no individual that does not depend on others. In the same way, too, there is humanity and within this humanity there is a variety of perspectives, ways of life, and cultures. It is important to appreciate all on their own terms. To deny, ignore, or suppress this diversity is to live an unwholesome life.

For example, among traditional African people, the parents, the whole village, the whole community comprises the corps of teachers. Throughout life, even until old age, people are learning how to be contributing members of the community: how to be kind, how to help, to guide, to counsel. These things are not automatically learned when you are thirty, or even forty. They are acquired over time. In traditional Africa there is no dichotomy between school and society. There is no structured place that confines education. Learning takes place in the home, on the farm, in the marketplace, and at gatherings. The classroom is everywhere. One type of learning is just as important as another. The focus is on preparing a person to become a contributing member of the community who is fully cognizant of his or her responsibilities to others and their responsibility to him or her. It is a preparation to become fully human, to understand the fullness of life.

Our problem comes when we decide what is academic or what is "extracurricular." Out-of-class experiences are those that are relegated as unimportant, yet those are the very things that make up the majority of our lifetime. We compartmentalize everything. We lose sight of the whole—the complementarity of the seemingly opposites.

Bernice Braid: I agree with that. Someone said this morning we fight sometimes on the question of whether or not we should have a debate on campus, to which the response was, "OK, let's debate." I say, "No, let's not debate, let's talk. Let's have a conversation." We cannot have a conversation unless we start by saying, "For today, we will share some language. Let's talk for today; let's have a conversation today, and see where that takes us." The comments being made at this conference suggest that one of the drawbacks of an oversimplified, dualistic view of the universe is that it prevents sustained conversations. We spin out theories about knowing; we spih out theories about information. But we must devote ourselves to understanding. I think it's understanding that we're concerned with here, because without understanding there cannot be community.

Question: Could the panel discuss the problem presented by a large number of part-time students who are not immediate high school graduates, who are on campus only three hours a week, who bring their prejudices with them, and who have minimal opportunity to engage in community building with their fellow students or with the faculty?

Bernice Braid: I don't think these part-timers are any different from other students on campus. As you said, they come with their prejudices and meet others who have different ones. I think the issue is how can their classes be opened up so that they can *examine* their prejudices. We all bring emotional baggage to everything we do. Is it or is it not legitimate in our professional eyes to talk about what that baggage is? If I take a purely dualistic and objectivist view of the world, my answer will be no. Your baggage is your business. But, if I am working toward community, I will try to figure out a way in which I can devote some time to show how our emotional baggage imposes meaning on all our visions of the universe.

Thomas Morales: I believe that part-time students should be required to go through an orientation and that the institution should teach them its purposes and goals and what the institution values.

Comment: I'm Canadian. I've been here 21 years, so my children were born here. At no time did they ever study about Canada in this country. In this country, we do not value learning languages, so it looks as though learning them is not important. In fact, it seems nobody else's view is important, except the views here in this country.

Bernice Braid: That's why the global view is so important.

Jeanine Grinage: Panelists, thank you for your comments and your participation.

Closing Remarks

Mike Van Ryn
Assistant Commissioner
Office of Excellence and Access
New York State Education Department

As I listened to the presentations today, I remembered a quotation from Solzhenitsyn, who wrote in the *Gulag Archipelago*:

> If there were only evil people somewhere insidiously committing evil deeds and it were necessary only to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart?

Thus some of the "evil" that we are concerned about may, in fact, be a lack of understanding of the Other and a result of living an isolated existence on a college campus whose characteristics may be described as narrow departmentalism, intense vocationalism, and fragmentation of knowledge.

To increase our understanding of the Other, our panelists have suggested that colleges and universities include more knowledge about women and minorities within the traditional curriculum and require a course whose content forces us to examine prejudice within ourselves and our society. The inclusion of "new" knowledge would provide students with a broader perspective of the world and its cultures and, hopefully, would lead to the acceptance of the Other as a human being worthy of consideration. Further, including more knowledge about minorities and women might increase civility on campus, so the discussion and disputation could occur without rancor or violence.

To decrease fragmentation on campuses, panelists emphasize the need for colleges and universities to foster a sense of community on campus. Meeting this great need takes long-term persistent planning and activity directed at encouraging students to work together and to share their successes and failures with each other. One of the major strategies to do this, of course, is to bring the academic and the student services branches of the campus together, so they act as coequals in serving students' needs. When this union occurs, the student may no longer feel divided and the college may no longer be perceived as split. Another method is to have faculty and students work together on interdisciplinary tasks which need doing, either on campus or in the surrounding community. This would make the task significant, not just another academic exercise.

I would like to leave you with the six principles cited in the recent publication entitled, *Campus Life: In Search of Community*, six principles that attempt to define the kind of community each institution should strive to be.

> First, a college or university is an educationally *purposeful* community, a place where faculty and students share academic goals and work together to strengthen teaching and learning on campus.
>
> Second, a college or university is an *open* community, a place where freedom of expression is uncompromisingly protected and where civility is powerfully affirmed.
>
> Third, a college or university is a *just* community, a place where the sacredness of the person is honored and where diversity is aggressively pursued.
>
> Fourth, a college or university is a *disciplined* community, a place where individuals accept their obligations to the group and where well-defined governance procedures guide behavior for the common good.
>
> Fifth, a college or university is a *caring* community, a place where the well-being of each member is sensitively supported and where service to others is encouraged.
>
> Sixth, the college or university is a *celebrative* community, one in which the heritage of the institution is remembered and where rituals affirming both tradition and change are widely shared. (Ernest Boyer, "Prologue: Search for Renewal" in *Campus Life: In Search of Community*, The Carnegie Foundation for the Advancement of Teaching, 1990, pp. 7-8.)

These aspirations are statements about what an institution ought to be, aspirations that I endorse and, I hope, that each and every one of you can endorse as well. Frederick Douglass once said, "If there is no struggle there will be no progress." What I've heard today suggests that you are engaged in the struggle, the struggle to have your campuses be communities, communities that celebrate each and every person within them.

APPENDIX A

New York State Education Department
Office of Higher and Continuing Education

A One Day Working Session for Postsecondary Administrators and Faculty on Campus Climate and the Search for Community within Diversity

April 22, 1991
Empire State Plaza

TIME	TOPIC	
8:30 a.m. - 9:00 a.m.	**REGISTRATION**	Northeast Gallery
9:00 a.m. - 9:10 a.m.	**WELCOME** **Donald J. Nolan** *Deputy Commissioner for Higher and Continuing Education* *New York State Education Department*	Meeting Room 6
9:10 a.m. - 9:20 a.m.	**OVERVIEW** **Mike Van Ryn** *Assistant Commissioner for Excellence and Access* *New York State Education Department*	
9:20 a.m. - 9:45 a.m.	**KEYNOTE ADDRESS** Diversity on Campus - The Challenge for Academe	Meeting Room 6
	INTRODUCTION **Donald J. Nolan** *Deputy Commissioner for Higher and Continuing Education* *New York State Education Department*	
	Speaker **H. Patrick Swygert** *President* *State University of New York at Albany*	
9:45 a.m. - 11:15 a.m.	**CONFRONTING RACIAL, SEXUAL, RELIGIOUS, AND ETHNIC CONFLICT ON CAMPUS**	Meeting Room 6
	Moderator **Regina Peruggi** *President* *Marymount Manhattan College*	
	Speakers **Frank G. Pogue** *Vice-Chancellor for Student Affairs and Special Programs* *State University of New York*	

James C. Hall, Jr.
Vice-President for Special Programs
and External Affairs
York College of the City University of New York

Gale Stevens-Haynes
Provost, Brooklyn Campus
University Counsel
Long Island University

11:15 a.m. - 11:30 a.m. **BREAK**

11:30 a.m. - 1:00 p.m. **LEGAL ISSUES: FREEDOM OF SPEECH AND ACADEMIC FREEDOM** Meeting Room 6

Moderator
Denis F. Paul
Assistant Commissioner for Higher
Education Academic Review
New York State Education Department

Walter J. Relihan, Jr.
University Counsel and Secretary
of the Corporation
Cornell University

David B. Filvaroff
Dean, School of Law
State University of New York at Buffalo

1:00 p.m. - 2:00 p.m. **WORKING LUNCH** Meeting Room 6

2:00 p.m. - 4:00 p.m. **THE CURRICULUM OF INCLUSION** Meeting Room 3

Moderator
Barbara W. Flynn
Assistant Commissioner for Policy Analysis
New York State Education Department

Speakers
Vivian Gordon
Professor of African & African-American Studies
State University of New York at Albany

Patricia Francis
Associate Professor of Psychology
State University College at Cortland

Barbara Omolade
Higher Education Officer
City College Center for Worker Education
City University of New York

2:00 p.m. - 4:00 p.m.

ENHANCING COMMUNITY ON CAMPUS Meeting Room 4

Moderator
Jeanine L. Grinage
Director
Division of Postsecondary Equity
and Access Programs
New York State Education Department

Speakers
Bernice Braid
Dean of Academic and Instructional Resources
Long Island University
Brooklyn Campus

Elleni Tedla
Director of the Cultural Center
Associate Dean of Students
Colgate University

Thomas D. Morales
Assistant Vice-President for Student Affairs
State University College at New Paltz

4:00 p.m. - 4:15 p.m.

SUMMARY AND RECOMMENDATIONS Meeting Room 4
Mike Van Ryn
Assistant Commissioner for Excellence and Access

APPENDIX B

The University of the State of New York
New York State Education Department
Office of Higher and Continuing Education

CAMPUS CLIMATE AND THE SEARCH FOR COMMUNITY WITHIN DIVERSITY

Monday
April 22, 1991

Empire State Plaza
Meeting Room 4

WORKING SESSION EVALUATION SHEET

Please assist us in evaluating the working session by indicating your responses and comments below.

1. Rate each session/address by **circling** your response (Sequence follows the order of the agenda.)
   Scale: 4 - Excellent 3 - Good 2 - Fair 1 - Unsatisfactory 0 - Did not attend

a. Keynote Address: Diversity on Campus - The Challenge for Academe	4	3	2	1	0
b. Confronting Racial, Sexual, Religious, and Ethnic Conflict on Campus	4	3	2	1	0
c. Legal Issues: Freedom of Speech and Academic Freedom	4	3	2	1	0
d. The Curriculum of Inclusion	4	3	2	1	0
e. Enhancing Community on Campus	4	3	2	1	0

2. Overall, did the topics and sessions meet your needs and interest? (Circle your response.)
   Yes, all (4) Most (3) Some (2) None (1)

3. What specific topics or sessions did you find most useful?

_____

_____

_____

4. What topics, if any, do you feel should have been addressed at the working session, but were not?

_____

_____

_____

Thank you for attending this working session and taking the time to complete this form. *Please leave the evaluation form in the designated box before you leave.*

If you were unable to complete the form at the working session, please complete it and return it to

Ann Marie Haase
Office of Excellence and Access
New York State Education Department
Room 9D37 CEC
Albany, New York 12230

APPENDIX C

The University of the State of New York
New York State Education Department
Office of Higher and Continuing Education

CAMPUS CLIMATE AND THE SEARCH FOR COMMUNITY WITHIN DIVERSITY

Monday
April 22, 1991

Empire State Plaza
Meeting Room 4

Analysis of Participant Evaluations

Total Number of Registrants = 121
Total Number of Persons Submitting Evaluation Forms = 51 (42%)

1. Participants rated each session listed below according to the following scale:
   4 - Excellent 3 - Good 2 - Fair 1 - Unsatisfactory 0 - Did not attend.

The following table presents the name of the session and the number and percentage* of responses for each scale category.

Session	Numbers and Percentages				
	4	3	2	1	0
a. Keynote Address Diversity on Campus - The Challenge for Academe	16 (31%)	24 (47%)	6 (12%)	1 (2%)	4 (8%)
b. Panel 1 Confronting Racial, Sexual, Religious, and Ethnic Conflict on Campus	27 (53%)	17 (33%)	3 (6%)	2 (4%)	2 (4%)
c. Panel 2 Legal Issues: Freedom of Speech and Academic Freedom	8 (16%)	27 (53%)	14 (28%)	2 (4%)	——
d. Panel 3 The Curriculum of Inclusion	8 (16%)	8 (16%)	1 (2%)	——	34 (66%)
e. Panel 4 Enhancing Community on Campus	9 (18%)	14 (28%)	10 (20%)	3 (6%)	15 (29%)

2. Participants indicated that overall the topics and sessions meet their needs and interests according to the following scale:
   Yes, all (4) Most (3) Some (2) None (1)

The following table presents the scale and the number and percentage of responses for each category.

Yes, all (4)	Most	Some	None	No Ans.
11 (22%)	24 (47%)	14 (27%)	1 (2%)	1 (2%)

3. Participants indicated the following topics or sessions were most useful to them.
   The sequence of the sessions was excellent.
   The questions and answers sessions were most helpful.

*Percentages may not add to 100 percent because of rounding effects.

All sessions were useful; the one receiving the most comments was Confronting Racial, Sexual, Religious, and Ethnic Conflict on Campus.

Special mention was made of the following speakers: Bernice Braid, Patricia Francis, Vivian Gordon, James Hall, and Gale Stevens-Haynes.

4. Participants suggested the following topics should have been addressed at the working session but were not.
   - The most frequent suggestion was that *more discussion time, in small groups with a facilitator, be allotted for campus community and curriculum issues*. Participants suggested practical, proactive discussions and brainstorming to develop strategies to address blocks to enhancing community on campuses and to influencing curriculum, especially on all white campuses and in such academic fields as science and engineering.
   - Responders requested *specific sessions addressing cultural and academic issues presented by unique groups* such as Latin Americans, Asian Americans, Eastern Europeans and other multinational and multicultural groups. They also requested discussion of the special problems presented by the existence of gay and lesbian groups on campus.
   - Sessions on *faculty issues* were requested by many. Specific requests included how to develop working relationships with administration and faculty on campuses; creative ways to address the problem of the high-cost of hiring minority professors; how to overcome issues which negate efforts to hire faculty and staff from minority groups; how to change faculty attitudes; how to include faculty in outreaching to students; and to discuss the proposition of academic freedom vs. the administration's right to mandate cultural diversity.
   - Some participants requested discussion of *policy issues*. Specific suggestions included how to write a policy against "hate words," especially what is acceptable language and what is punishable language; how to intervene at the institutional, classroom, and curriculum levels, especially on issues related to sexuality and religion; and what strategies are available to combat bigotry in the campus community.
   - Participants also requested sessions on students' presenting their point of view of diversity on campuses; on developing student leadership to achieve access; and on exploring models for providing support services to underrepresented students.
   - Other participants requested discussions on
     - resources to combat campus conflict;
     - the place of religion and the religious perspective on campuses;
     - freedom of speech vs. institutional tradition and beliefs, especially in religiously affiliated schools;
     - the purpose of education and its goals beyond a preparation for a career;
     - diversity in two-year colleges.
   - One respondent added the quote "The idea of the new American scholar —'The curriculum is only as productive as is the mode of communication for interaction.'"

APPENDIX D

THE UNIVERSITY OF THE STATE OF NEW YORK
THE STATE EDUCATION DEPARTMENT

SELECTED READINGS ON CAMPUS CLIMATE

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APPENDIX E

THE UNIVERSITY OF THE STATE OF NEW YORK
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Albany, New York 12230

Campus Climate: The Search For Community Within Diversity
April 22, 1991

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